

THE DOCTRINE OF

*Praier in generall for All men, that is,
vniuerſally for All mankind:*

- Proued {
1. By the true ſence of the words of the Apoſtle 1. Tim 2.
 2. By the reaſons, why All men in that ſence ſhould be praid for.
 3. By the Doctrin of eſtabliſhing ſuch Praier.
 4. By the praife of Churches, concerning that kind of Praier.
 5. By the Obiections, answered.

Against the Poſition of thoſe that ſay and
preach, that All men are not to
be praid for.

By I. Smith, Miniſter of Gods word at Reading.

Auguſti. de Catech. rudib.

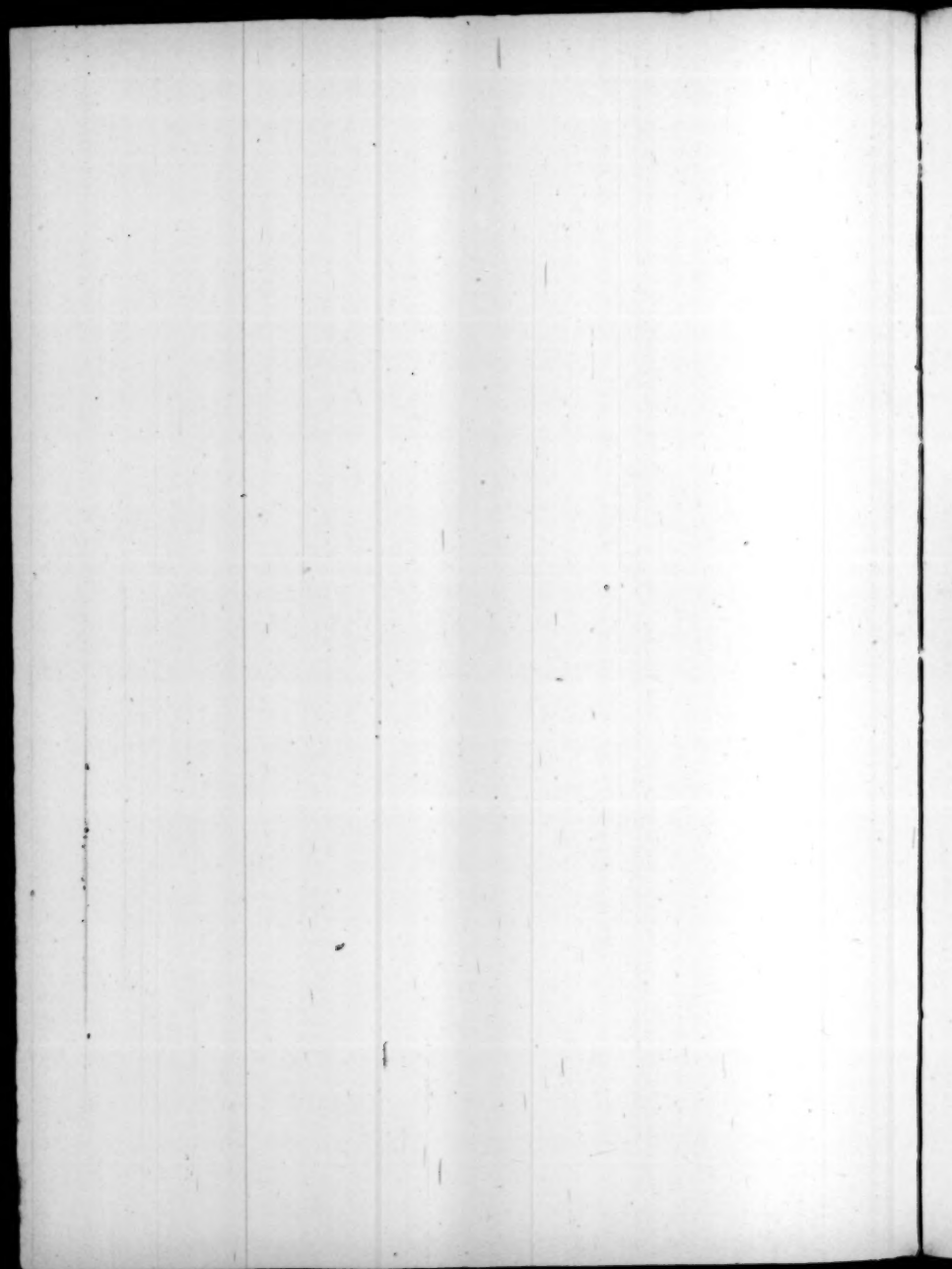
*Homines ergo bonos imitare, malos tolera, omnes ama, quoniam neſci, quid
cras futurum ſit, quia hodie malus eſt. Imitate thou (therefore) good men,
the euill beare with and tollerat, and loue all men: For thou knoweſt
not what he may be to morrow, which to day is euill and wicked.*

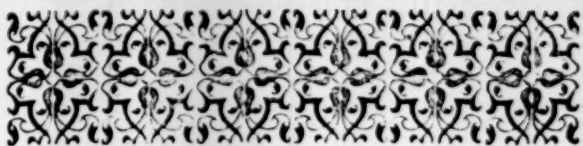


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1595.





TO THE RIGHT HO-
nourable, and most reuerend Father in
God, my L. Archbishop of Canturburie : One of
the Lords of hir Maiesties most Honourable
prinie Counsell: and Primate
of all England.



E haue held the course

(most reuerend Father)
by the good sufferance of
our most mercifull and
louing Creator, in this
Church of England; a-
mong other most need-

full and carefull sutes to the Lord our God, in
holy praier and calling vpon his name; as, for
the establishing and cōfirming of his children
in holy life: so also for the conuersion of vn-
righteous and sinners, that is, for iust and vn-
iust, for all mankind: that in such our dutifull
praiers, so far soorth as we might obtaine the
same of our mercifull Father, his glorie might
shine soorth, and all nations might know the

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salua-

The Epistle Dedicatorie.

saluation of our God. But I know not how it commeth to passe, hauing thus long continued our publike praiers to this end, we begin in these later daies to doubt, and to reason, for whome we ought to pray; as though wee had neuer read in the scriptures, That all mankind ought to be deare vnto vs: Or as though the Apostle had neuer said vnto vs, That praiers, supplications, intercessions, and giuing of thanks, should be made for All men. Of which rule, and of the fourth verse thereof, S. Augustine speaking, saith, *Siquidem Apostolus cuius ista est sententia, sollicitè præcipit, quod in omnibus ecclesijs piissimè custoditur, ut Deo pro omnibus hominibus supplicetur*, For sure the Apostle, whose sentence this is, dooth most carefully commaund, and which thing is most godlie obserued in all churches, That supplications be made to God for All men. And Chrysostome doubteth not to say, *Idcirco altari assistens Sacerdos, pro vniuerso orbeterrarum, pro absentibus, atque Præsentibus, Deonos gratias iubet offerre*, To this purpose, the Priest standing at the altar commandeth vs to offer vp thanks to God for the whole vniuersall world, for the persons absent and Present, &c And it seemeth by S. Ciprian, that it was a Christian mans profession,

1. Timoth. 2.

Aug. serm. 7. ad
Artic. sibi fals.
in pos. Artic. 2.

Chrys. in Mat.
Hæc. 26. 56.

The Epistle Dedicatorie.

sion, & an outward badge of a Christian, euen to confesse, That he hath compalsion on Infidels, and such as are without, and excepted none, but praied for all: and therefore being required, to conuert to idolatrie, by the Proconsul; he answered, *Christianus ego sum, & nul-*

*In pas. Bea.
C. rian, per
Pont. Diacon.*

los alios deus noui nisi vnum, & verum deum, &c. Hunc nocte, dieque deprecamur pro omnibus, etiam pro imperatoribus, &c. I am a Christiā (saith he) and know not any other gods but one, and the true God: Him wee intreat and pray vnto day and night, yea for Almen, and euen for the emperours: which were then *Galiennus* and *Valerianus*, who were at that time the persecutors, and had by their letters commaunded that All men should worship the Roman gods. In reading of these things (therefore) with a gret deale more, as followeth in the procelse hereof (most reuerend Father) I wondered that men should be so deceiued, as to speake against that which they knew not, or to mislike that which was Apostolical, iust and good. That (therfore) I might releue the error of the ignorant herein: not doubting of the learned and their persuation, (of whom I am readie to learne) I haue taken vpon me to write this Treatise, nothing fearing, but if they will in all humilitie learne,

The Epistle Dedicatorie.

they shall easily be drawne forth of the snares, wherein they haue ben intangled, and discerne and confes the truth. So committing the same vnto your honorable and fatherly tuition : as being a point and question in Diuinitie, and now too much contended of, amongst the simple. Leauing you to your more weightier affairs, I cease any further at this time to intreat hereof. From S. Laurence in

Reading, in the Countie of

Berkshire. *Anno*

1595.

*Your Honors most humble
and daily Orator,*

John Smith.





To the Christian Reader, Grace
and Peace.

How hast of late (right
Christian reader) giuen forth
unto thy view, a little Treatise
concerning Praier for Almen,
for thy confirmation that way,
if thou be established: for thy in-
struction, if thou doubt: as is meant by the writer
and the author of the same. Which for my part
should haue gone on, and passed without any my
speeches, or writings, if it had passed in innocencie
and simplicitie of it selfe. But because it so deeply
reprooueth the contrarie minded, argueth their ig-
norance, confuteth their opinions, impaircth the vn-
derstanding of S. Augultine alleaged, the Author
knoweth by whome: I thought good, being one of the
simplest of those that preach that doctrine, yet most
touched in the said Treatise, to deale towards thee
after this sort. First I haue sent thee here, the Do-
ctrine hereof, namely, of Praier for All men; se-
condly

To the Reader.

condly I mean to send thee (as God shall giue time) the full answer vnto that former Treatise, that thou maist discerne where the truth and where the error is. I must confesse, if the disquieted minds about this doctrine had not mooued me; and the oft soliciting of such whose I am in the Lord, also prouoked me; and the learned my friends, oft told me how I was dealt withall in the said Treatise, I had not taken this seruice in hand. For I beare this mind alwaies, in most readie sort being aduertised, to reclaim that I speake amisse, euen in the congregation, much lesse would I heare of it in Print. For what is the estimation of a minister in the Lord, if he be bereaued of the truth? None surely in my iudgement, any way. First therefore iudge thou of my doctrine: secondly thou shalt, if God giue grace, vnderstand our faults and imperfections laid to our charge. And the Lord Iesus in the meane season giue thee vnderstanding in all things, to thy euerlasting comfort in him. A-
men.

Thine in the Lord,

John Smith.



GENERAL PRAIER for all Men.

IT were greatly to be desired (right Christian reader) that in the course and preaching of the Gospel, there were such an harmonie and agreement, that (the smaller things lesse esteemed) the direct and maine course of godlie exercise of holie life, of brotherly loue, of fruits of righteousness, might be more thought vpon, embraced and followed. But howsoever it commeth to passe, it goeth with vs far otherwise. And as a bird may be snared by a little twig, that he cannot flie, so we in these daies, by some inferior matter or question, of lesse importance, are drawne away from the greater points; as Iudgement, Mercie, Fidelitie, and Innocent life: That the cleare light of the Gospel in the fruits and actions of righteousness and true holinesse (wherein we should walke all the daies of our life) cannot gloriously make shew, or shine forth amongst vs. When souldiers haue their charge, what exploit to take in hand: and now to that purpose march in the face of the enemy, from this fierce and resolute minde, to be calmed with a roye, or withdrawne with a false alarum, or stopped by some conceit sodainly happening; is an infallible presumption and information, that the prin-

Generall praier for all men.

Heb. 11. 2.

ces cause is not regarded, they themselves are not trained and expert as they ought to be : and that each man regardeth, neither his own, neither yet his brothers life. So is it in the militarie profession of a christian knight and souldier. The cause we haue in hand is Christs, to professe his name, to walke in his waies. From this if we be caried, either by entisement, or by false persuation, or by impertinent questions, we shew our selues not to regard either the cause, or our brethren, or the Lord that bought vs. And sure his example, who is that worthie captaine, and Lion of the tribe of Iuda, is worthie the marking and the following, who for the ioy that was set before him, indured the Crosse, and despised the shame, and is set on the right hand of the throne of God : So should we (little esteeming the things of lesse importance) with constancie fight the good fight of faith, and runne with patience, the race that is set before vs, looking vnto Iesus the authour and finisher of our faith, that we might take hold of euerlasting life, in him that liueth and reigneth for euer.

Amongst other things and points of this sort, that trouble many, is this one; Namely, concerning *praier for All men*. And some say we ought to pray for all men, and some say we ought not. From thence they grow to reason, concerning Predestination, and Election: so of Calling and Reprobation: then to discern this mans workes, and that mans life, to salute this man, and let the other passe: Lastly, to conclusions of their owne, without feare, or without regard to discern, either how, or of whom, or to what end, the worde of God be pronounced, spoken, or diuided.

That I might somewhat (therefore) relieue such mens ignorance (of which sort some it may be, haue mooued me to write) and also shew what I haue preached therein,

in, for the benefite of the congregation wherein I am, from time to time, I haue taken in hand to commit this discourse to the open view: bearing alwaies this minde, that what I haue well spoken to the glorie of God, to persist therein, and to confirme the same: if contrailly, I haue spoken amisse, to bee the first also, in my congregation to retract the same. For God forbid any Minister should liue in a flocke, to corrupt, to abuse, or to destroy the flocke, whereof the holy Ghost hath made them ouerseers: to feed the Church of God, which he hath purchased with that his owne blood. Act. 20. 28.

Now in handling of this question, I see many difficulties to ensue. On the one side, if I saie, Pray for all men: then they will say, What shall become of the Reprobates? Beholde one that praieth for reprobates. All men shall not bee saued. And all men are not to bee praied for.

On the other side, if I say, All are not to be praied for, I feare I shall speake against the truth, against the Church of God, against scripture it selfe. In this dilemma (therefore) I will follow the mind of the Prophet, Abas. I will stand vpon my watch, and hearken what the Lord will say: and whatsoeuer the Lord in his worde saith vnto me, euen that will I speake. 1 Reg. 22. 14 Saint *Augustines* counsell is good, *Sileant humanarum contentionum animosa & perniciofa certamina inclinemus aurem verbo dei.* Aug. 10m. 7. de vni. eccle. ca. 7. Let the lustie and dangerous quarrels of humane contentions keepe silence, let vs encline our eare to the worde of God.

Some haue said, That it is a superfluous thing, to pray for all men, That such men are more charitable in praier then God would haue them to bee, That they doe more worke than euer the Lord required, That it is a superfluous and foolish charitie. And (therefore) one in

acertain booke, setteth down this state on the question.

But now for the better satisfying of those, which haue bene troubled about this matter, and desired resolution at my hands, for the removing of their doubts, we wil a little further consider of the matter, and see what we are to iudge of it by the word of God, which is the perfect rule that we can go by. Your question (beloued in the Lord) is, whether it be lawfull to pray for all men, or no. Yea euen for the verie reprobate, whom God hath reiected in his eternall counsell, that they may be saued in the day of the Lord. For that is the state of the question indeed. To which my answer is, That al men being taken in that sence, we are not, Nay, wee ought not, to pray for all: because all shall not be saued.

In these words (first) there is a satisfying promised, and that according to the best rule, (which is the Word) and it is well if it be performed.

Secondly, the question is set downe: which I mislike for sundrie causes. First it comprehendeth in it too many things to bee comprehended in one question. As, *Praier, All men, Reprobates, Reiection, Eternal counsel of God, Saluation in the day of the Lord*; And euerie one of these will moue manie a question.

Also it containeth a diuision of the question, and so in part to import a resolution. As, when mankind is diuided in the question, into Elect & Reprobate, which sheweth not plaine dealing: and the question not indifferently propounded, which thing should be obserued.

Thirdly, it is farre from the nature of a question in art. For, *Questiones sunt aut simplices aut coniunctae, Simples sunt, de re sumpta cum verbo est, secundo adiacente, ut an homo sit. Coniunctae complectuntur, subiectum & praedicationem, distinctum a verbo est, ut An homo sit sensibilis.* We are allowed but small allowance, for the putting forth of a question: and not to farce in as much as we list. For a simple question is short, and containeth no more than may expresse the thing that is spoken of, As, *An sit fides*, whether there be faith or no. And the compound question

*Aristot de
demonst lib. 2.
ca. 1.*

tion hath but the nature of the proposition. As, *An fides sit iustificans*, that is, whether faith be iustifying, or no. And therefore a question must bee proposed indifferently and plainly: Let obiections or exceptions be answered as they may.

Lastly, the verie Pharisees propounded the question more truly (in respect of the nature of the question) vnto Christ, than this is, when they said: Is it lawfull to giue tribute vnto Cæsar, or no? And therefore, as *Ramus*, noteth out of *Aristotle. Amputanda quæ supersunt*, The things that abound must be abridged. And this is the question, and the onely question, *Whether it bee lawfull to pray for All men or no*. For other things contained in the question, they shall bee answered in their place.

Now then wee come vnto the answer. The answer is, That in that sense, they are not to be praied for. And there is a reason added: because all shall not be saued. But these things are matters disputable. And the question not rightly propounded, the answer can not bee much available. And as for the reason, it shal stand forth in his place, and come to the sitting. In the meane season we will see, if the foresaid treatise, will yet afford vs, either another, or a better state than this is. In the same treatise thus it followeth.

God calleth some at one time, and some at another: therefore it is lawfull to pray for them thus, That in Spaine, Portugal, Rome, Turkie, Iewrie and in all other places of the world: yea, & of those which do now persecute Gods Church, as sometime Paul did. So many of them as doe belong to Gods eternall election, it would please his maiestie to conuert, &c. And as for the rest which doe not belong to his eternall election and covenant of grace: we are to pray that his will may be done vpon them, and he may bee glorified in his iudgements vpon them, as he was glorified in the ouerthrow of Iharao and his host.

Neither yet doth this state like me: For herein is the people of the world diuided into Elect and Reprobate,

Generall praier for all men.

into belee uers and infidels; and herein is no charitable praier for the infidell, if hee bee reiecte'd: and where infidels are shut out of our praiers, we cannot well bee said, to praie for all men. And therefore we will seeke fur ther.

gaine in the same treatise intreating vpon these words of *Paul*, God will that all men shall be saved: that is, of all sorts and degrees of men, to *saue* some, of Iewes for ex. of Gentiles, one, of Kingdome, &c. It followeth: And the cause of the Apostles writing, thus to *Timothee*, was for that the church of God had then vnder *Nero*, A wicked prince and cruell Tyrant, and an enemy to the gospell of Christ. If now has some doubted, whether he were to be praied for or no. Therefore the Apostles past them out of doubt for that matter, and sheweth that praie shuld be made for kings, & princes, and *All men*: And therefore for their prince, though hee were a wicked enemy. For these fall men, and of all sorts of men, God hath his number. And what could they tell, whether he were one of that number or no. Therefore they were to pray for him.

Now at the last here is somewhat: the church liuing vnder *Nero*, and *Nero* himselfe a cruell enemy, the church praieith for *Nero*. And the reason, for they knew not whether he were of the number of the elect or no. Yea and praiers must be made for all men, For that of all men, and of all states of men, God hath his number. So that the state here aduouched is: that praier must bee made for all men, for kings and princes, yea though hee were *Nero*. The reasons are, For that of all men, and of all sorts of men, God hath his number: And we know not whether *Nero* be elect or reprobate. And therefore to pray for *Nero* himselfe, let him be what he will. Now at the last we are come to the Apostles, *All men*: and the words be these.

1. Tim. 2. *I exhort therefore, that first of all Praiers, Supplications, Intercessions, and Giuing of thanks be made for all men, For kings, and for all that are in authoritie, &c.*

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The question is, Whether all men be to be praied for or no. *S. Paul* answereth, Let praiers, supplications, intercessions, and giuing of thanks, be made for all men.

But that I may proceed herein, for the edifying of the simple, I will first shew the occasion of this rule, and the circumstance of this place: secondly, I will grow on to the interpretation of the same.

S. Paul the Apostle of the Lord, that *Timothie* might the better be furnished for the ordering of the Church of Ephesus, first biddeth him take heed, that he warne some that they teach no other doctrine: for he would haue the doctrine, as we read in the Actes Apostolicall, not mens deuises. That done, he setteth vp publike praier, in the church of Ephesus: and that questioning should not bee made, Whether this man or that man, this king, or that ruler were to be praied for, he telleth them, for whom praier should be made. For all men, For kings, and for all that are in authoritie. And this is the occasion of this rule, and the schoolemen thus set it out.

1. Tim. 1. 3.
Act. 2. 42.

Supra docuit Timotheum quomodo reducat populum ad formā Aquinās vera fidei; Hic agit de pertinentibus ad cultum fidei scilicet orationibus & obsequijs, & primò ponit doctrinam orationis in cōmuni. In the chapter before the Apostle taught *Timothie*, here to bring the people to the forme of true and sound faith: here he entreateth of things belonging to the seruice of faith, That is, of praiers and supplications: And first he setteth down the doctrine of praier in common. And this is the occasion of this rule.

The circumstances are sundrie: and the first is, concerning the Apostles person, the author and giuer of this rule of praier. I (saith *S. Paul*) that haue ben set apart to preach the Gospell, whom God hath counted faithful, and put in his seruice, yea I the Apostle of the Gentiles, a chiefe masterbuilder, hauing receiued authoritie, from

from the Lord : Exhort that first of all , and before all things, when the church is gathered to heare the word teach them and exhort them. That streight in the beginning, in this sort, and for this purpose they pray vnto and call vpon the Lord. And he ioineth herevnto the foure kinds of praier (*Deprecationes*) deprecations or praiers, intreating the Lord to deliuer vs from all euill , from the daunger of sin, from punishments and plagues hanging ouer our heads. (*Obsecrationes*) Obsecrations, supplications, when we desire at the hand of God, happier successe in the estate of the church : the plentifull increase of blessings, both spirituall and temporall, to be poured vpon vs : the summe of which good things are comprehended in the Lords praier. *Postulationes interpellationes*, Intreatings or praiers, when we poure forth our iniuries before the Lord , pray for the conuersion of them that afflict vs : and when we intreat the Lord one for another, for sauing health, and deliuerance. *Gratiarum actiones*, Giuing of thanks : when we praise the Lord, for his benefits, renounce our owne strength, confesse all from him and his goodnes. Thus then the Apostle saith: I exhort aboue all things, that publike praier be made in the church and congregation : that is, praiers intreating the Lord for deliuerance , supplications for the increase of Gods gifts, both spirituall and temporall : postulations, intercessions, for conuersion sauing health and deliuerance : giuing of thanks, for the Lords great kindnesse shewed . Let these be made in the congregation for all men. Thus far then we see plainly, who commaundeth, the Apostle of the Lord, a sure maister builder, from and by the spirit of God : What he commandeth, publike praier to be made : For whom, For all men.

Now yet for all this, we are not thought to haue gotten any great furtherance or aduantage , towards that
state

state in this question which we looke for, if we remember our selues. For although the Apostle say, Pray for all men: yet it may be in some certaine phraſe of ſpeeche. And though it bee pronounced *All men*: yet in ſome ſpeciall ſence, it may be particuler inough. And ſo to pray for all men, may be no more to ſay, Then to pray for ſome men, or for ſome men of all ſorts, &c. For this phraſe *All men*, is taken ſundry waies: and it may be *S Paul* meaneth ſome one of thoſe particuler waies. And therefore we will ſpeake of them firſt, and ſhew which all men we meane. In the treatiſe before ſpoken of, there is ſundry diſtinctions of (all men) as in this phraſe of ſpeech: Such a man teacheth all the towne grammer; All men go in at this gate: when as yet he teacheth no more, then ſuch as come of the towne; and no moe paſſe at the gate then ſuch as goe in. Again this word (All) is not put alwaies in the ſcripture for euery particular man woman, and child: but ſometime for the greater part: as, all the Aegyptians came to *Ioseph*: that is, the greater part. And ſometime for the elect: as, As by *Adam* all die: ſo by Chriſt ſhall all be made aliue: that is, all the elect, &c. Sometime it is taken alſo for the wicked, as thus: Ye ſhall be hated of all men for my names ſake: that is, of all the wicked. For the auoiding (therefore) of theſe and ſuch like manner of ſpeeches, I ſet downe in plaine words after this ſort, That *S. Paul* when in this rule aboue ſpecified, commanded to pray for (All men) that he meant that wee ought to pray for all men, that is, all people, vniuerſall mankind. And for the auoiding of cauilles, in this ſence doe I take his words through all this whole diſcourſe: and therefore I will proceed after this ſort.

Gen. 47. 19.

1. Firſt I will ſhew the interpretation of the words (*All men*)

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men)

Generall praier for all men.

men) to that effect, out of holie writers.

2. Secondly the reasons, why all men in that sence should be praied for.
3. Thirdly the doctrine establishing such praier.
4. Fourthlie, the practise of Churches, concerning that kind of praier.
5. Fifthly the Obiections against it.

Of the first. Forasmuch (as a holie father saith) our praier is a speech and talke with God, and that he hath taught in his word what manner of persons we should be, and how instructed, vnto whom we come, and what to aske: therefore the counsell of *Chrysostome* is good to be followed, who thus teacheth, *Oratio ergo continua & instans predicatio, necesse est ut habeat mentis vigilantiam: ut agnoscat quis oret, quid oret, ad quem orat.* Continuall praier and instant talking vnto God, it is needfull that it haue a watchfulnes of the mind, to discerne who praieith, what he praieith, and to whom he praieith. Of the three circumstances, this is to be considered here, namely what a man praieith: and whether it may bee according to the mind of God or no. For a man to pray for himselfe, necessitie compelleth, (saith another) but to pray for others, brotherly loue exhorteth, but more sweet is that praier vnto God, not which necessitie sendeth forth: but which brotherly loue commendeth. Let (therefore) as the Apostle counselleth, brotherly loue continue. And let vs see what we are to pray for, concerning men and mankind, and our brethren in brotherly loue.

Chrysost. de eo quod scriptum est in Psal. 9 domine deus meus.

Heb. 13.

Pellican.

One saith, *Hac de causa veteribus crant lista vel litania, quibus pro populo, pro regibus, pro episcopis, pro Repub. alijsque periculis orientibus, deo supplicabant. Deus enim praedicationem & functionem ministrorum secundat.* For this cause in
the

the old churches, they had their lites and litanies, wherewithall they made supplication vnto God for the people, for their kinges, for the Bishops, for the commonweale, for other dangers like to arise and spring. For God doth prosper and giue a blessing vnto the preaching and function of ministers. S. *Augustine* speaking of the manners of praying in his time saith, *Oramus etiam non solum pro nolentibus, verum etiam pro repugnantibus, & oppugnantibus. Quid ergo petimus, nisi ut fiant ex nolentibus volentes, ex repugnantibus consentientes, ex oppugnantibus amantes: à quo, nisi ab illo de quo scriptum est, preparatur voluntas à deo.* We pray (saith S. *August.*) not only for the vnwilling, but also for such as resist, and for such as fight and set themselues against the truth: then what require we? But that of vnwilling they may be made willing, of resisters, receiuers, and embraces of the truth: and for such as fight against that, they may bee made louers of the same: Of whom? but of him, concerning whom it is written, The will is prepared of the Lord. *Chrisost.* likewise, *Nam quare pro pace, mundi, tranquillitate nos iussit orare? Quare pro omnibus hominibus, cum hic ubiq. sint latrones, & fures ac sacrilegi, & infinitis plenis facinoribus: & tamē pro omnibus precamur: forsitan aliqua fiat eorum mutatio.* For wherefore hath God commanded vs to pray for peace and tranquillitie of the world? Wherefore for all men? When as of all sides, there are thecues, and robbers, and sacrilegious persons: and full of infinite wickednes; And yes we pray for al, happely there may be made some change of them. And againe. *Si verò non pro fidelibus tantum, sed etiam pro infidelibus orare iubemur, cogita quantum mali sit, contra fratres imprecari.* If we bee commanded to pray not only for the belceuers, but also for the infidels, thinke with thy selfe, how great an euill it is to giue forth cursings against the brethren.

Aug. lib. 4. ad Bonif. contra duas epist. Pelag. ca. 6.

Chrysost. ad pop. Antioche. hom. 69.

Generall praier for all men.

Now then that which we here haue said, teacheth vs this much: That wee ought to know what to pray herein, That in brotherly loue & dutie, we ought to commend others vnto God, That ancient churches haue had their letanies, for the people, for kings, for bishops, for the common-weale, That God blesse the work of the ministry, in such a case. That in *S. August.* time, they praied for the vnwilling, for the repugners, for the persecutors: That in *Chrysostomes* time, they praied for the tranquillitie of the world, yea for *All men*: though the world were full of theeues, murderers, sacrilegious persons, and all kind of wickednes: That we are commanded to pray both for beleeuers and infidell: And I beleue we shall hardly find a state of men in the world, but they are comprehended, either in brotherly loue, or amongst the beleeuers, or amongst the infidels, or amongst the resisters, or amongst the persecutors, or amongst the theeues, or amongst the murderers, or amongst the sacrilegious persons, or amongst infinite wickednes, or in the world, or amongst All men. And therefore I doe verely thinke, that according to the Apostolical rule of the Apostle, the church of God made their publike praier for all estates, and for All men.

But that it may yet more euidently appeare, we will see what the learned haue thought of these wordes of the Apostle, and whether they may carrie any sense that way, as these Fathers aboue haue spoken, concerning praier, or no.

Ambrosius
3. c. 22. ca 2.

First (therefore) Saint *Ambrose*, writing vpon these wordes of the Apostle, *I exhort therefore, &c.* saith after this sort, *Hac regula ecclesiastica est tradita à magistro gentium, qua vtuntur sacerdotes nostri, ut pro omnibus supplicent, deprecantes pro regibus huius seculi, &c.* This ecclesiasticall rule (saith the holie father) is giuen of the
master

master of the Gentiles, which our priests and ministers doe vse, to the intent they may make praier for all men, intreating also for the kings of the world, &c. Here S. Pauls rule is a rule in the Church: And the Ministers take it vp and vse it, praying for All men, according to the sense of the Apostle, and for the kings of the world.

Chrysostome likewise, *Quid autem sibi vult primum omnium* (Chrysost. in 1. Tim. ca. 2.) *In obsequio scilicet quotidiano, perpetuoq. diuinae religionis ritu; Atq. id nouerunt fideles, quomodo diebus singulis, mane & vespere, orationes fundantur ad dominum, quomodo pro omni mundo, & regibus & omnibus, qui in sublimitate sunt positi, obsecrationes ab ecclesia fiant.* But what meaneth that he saith (first of all) That is as much to say, in dayly seruice and continuall rite of Gods religion. And further, let the faithfull know that thing howe euerie day, morning and euening, praiers are poured out to the Lord: how euen for the whole world, for kings, and all that are in authority, obsecrations and praiers are made of the Church, &c. This father teacheth, That it was a rule and rite in the Church, euery day, morning and euening, to poure out their praiers for the whole world, and for kings: where we are to note, That he doubteth not to call (*All men*) here specified of the Apostle, the whole world.

Saint Augustine hath thus, *Pro omnibus hominibus, pro regibus & ijs qui in sublimitate sunt, ut quietam & tranquillam vitam agamus, in omni pietate & charitate. Ne quisquam* (Ang. pauline. ad quest. 9. e. p. 59.) *(sicut se habet humanae cogitationis infirmitas) existimauit ista, non esse facienda pro his à quibus persecutionem patiebatur ecclesia, cum membra Christi ex omni esset hominum genere colligenda, &c.* For all men, for kings and all that are in authoritie, that we may lead a quiet and peaceable life, in all godlinesse, &c. That no man (as is the state of the weakenesse of humane cogitation) should thinke that

those things are not to be done, for them, of whom the Church suffereth persecution : when as the members of Christ, were to be collected and gathered, from, and forth of all sorts of men. As if he should say, *Praier for all men, as kings, &c.* that we should not thinke, the verie persecutor of the Church of God to be shut out, which yet is the worst state of people, Therefore to pray for all.

*Hier.in 1.
Tim.2*

Saint *Hierom* giueth this reason, *Pro omnibus hominibus, pro regibus, &c. ut cognoscant deū, siue ut subiectas habeant gentes. Illorum enim pax, tranquillitas nostra consistit.* For all men, and for kings, &c. that they may know God, or that the nations may bee in subiection vnder them : for in their peace our peace consisteth. Saint *Hierom* teacheth that wee must pray that all men may know God, for the obedience of nations, that the Gospel may haue free passage.

Aquinas.

Another saith, *Pro omnibus hominibus, cuius ratio est, quia oratio est interpres desiderij nostri : orando enim petimus quod desideramus. Charitas autem requirit, quod desideremus bonum omnibus, ad quos se extendit, Iac. vlt. 16. Orate pro inuicem ut saluemini.* For all men, The reason whereof is, because *prater* is the interpreter of our wants and desires. For in praying, we aske what we need and desire. And loue requireth that we desire good to all men, to whom she doth extend herself. *Ia. 5. 16. Pray one for another that ye may be saued.* Lastly, *Lira* expoundeth them thus, *Orandum pro omnibus hominibus generaliter.* We are to pray for all men in generall. All these aboue alleaged shew vs, that it was no new thing, to pray for all mankind : to make the rule of the apostle a rule in the Church, to pray for all men, to pray for all rulers, to pray for mankind in generall, that they may be conuerted, that they may know God.

Lira.

But let vs heare later writers : whether they inferre any

ny new interpretation, or agree vnto these.

First (then) *Vitus Theodorus* thus writeth, *Primum S. Vitus Theod.*
Paulus adhortatur, ad orationem & preceationem pro omnibus
hominibus, præcipue autem pro magistratu, ut per aadmini-
strationem eius, pacem habeamus, euangelium latius propagan-
di. Saint Paul (saith he) first exhorteth vnto praier and
 supplications for all men, but especially for all magi-
 strates, that by their gouernment we may haue peace, to
 the further setting forth of the knowledge of the Gos-
 pel: Thus he exponndeth it, Praier for all men, without
 any restraint, this way or that way.

But in stead of many, let vs heare master *Caluin*, who *Calui.*
 writing vpon this place, thus saith: *Ac initio quidem de*
publicis orationibus, differit: quas iubet, non pro fidelibus mo-
do concipi, sed pro vniuerso genere humano, &c. And sure in
 the beginning the Apostle disputeth of publike ptaiers,
 which he commandeth to be done, not only for the
 faithfull, but for vniuersall mankind. For thus might
 some recount with themselues: Why should we be so
 carefull for the saluation of infidels, with whom wee
 haue no familiarities: is it not inough, if we brethren do
 mutually pray one for another, and so do commend vn-
 to God his whole church? They that are without, are
 nothing vnto vs. With this sinister opinion, *Paul* mee-
 teth, and commandeth the Ephesians in their praiers,
 to comprehend All mortall men: and not to restraints
 their praiers to the bodie of the church onlie. And a-
 gaine *Paul*, by my iudgement simplie commandeth, as
 oft as publike praiers are made, to make supplications,
 and to intreat for all men, yea euen for them, which for
 the present time, haue no coniunction or fellowship
 with vs. And againe, when Saint *Paule* commaun-
 deth vs to pray for all men, he giueth vs to vnderstand,
 that we must exercise our charity one towards another,
 desiring

Cal. in his
sermons
vpō 1. Tim.
ca. 2. ser. 11.

Rom. 10.

out or priuily whisper, that blessed *Cyprian* erred here. in : whereas he teacheth vs to pray for the enemies to Christian faith, that they may be conuerted & brought home thereunto. Lastly, wilt thou blame *Paul* the Apostle, hauing such kind of praier, for the Iewes infidels, concerning whom, he saith : Brethren, my hearts desire and praier to God for Israel is, that they might be saued. Thus farre saint *Augustine*. To conclude then the first part, we haue found a rule out of the sacred scriptures, That we may pray for *All men*. And what maner of *All men*, we haue sufficiently heard. I see (therefore) no cause but I may thus end. For whom soeuer the Lord commaundeth vs to pray for in our publique praiers, for them we may safely pray : But the Lord by the Apostle saint *Paul*, commandeth vs in our publique praiers, to pray for All men, for vniuersall mankind, for All men in generall, for the sonnes of man : Therefore we may pray for All men, for all men in generall, for vniuersall mankind, for the sonnes of man.

Of the second part, concerning
the Reasons.



Now we come to the second part : that is, to the Reasons, why all men should be prayed for : and wee will first set downe the rule, and so grow on to our purpose.

1. I exhort (therefore) that first of all Praiers, supplications, intercessions, and giuing of thanks, be made for All men : for kings, and for all that are in authoritie.
2. That we may lead a quiet and a peaceable life ; in all godlinesse and honestie.
3. For this is good and acceptable in the sight of God our Saviour,

where, who will that all men shall bee saved, and come vnto the knowledge of the truth.

These wordes containe especially three things: First the exhortation or commaundement, concerning praier in the Church, and for whom, in the first verse, according as I haue set downe.

Secondly, the end and effect, that may come thereof, in the second verse, To lead a quiet life, &c.

Thirdly, A reason of such kind of praier, For it is acceptable in the sight of God, &c. in the third verse.

Concerning the exhortation, or commaundement, which is the first verse, hath beene sufficiently spoken: that is, That it is a commaundement, that praier be made for all mankind in generall: publicquely, and vniuersally in the Church and congregation: yea for kings, and for all that are in authoritie, vnto whom any dignitie or ciuill function is committed. For Christians might thus thinke, That they ought not to pray for them which conferre and bestow all their riches and power to withstand the Gospell, and the kingdome of Christ Iesus: which thing before all things is to bee sought. For Rulers how many so euer they were, at those times, were euen as it were so many tyrants, oppressors, and euen sworne enemies of Christ, and of the professors of his holie name. The Apostle (therefore) euen meeteth with this scruple, bidding them also to pray for them: For surely the wickednesse of men, can not cause or worke any thing, but that neuerthelesse the ordinance of the Lord, is to bee loued and praied for. And kings and magistrates, are ordained of God. For euerie power is of God: yea, euen the wicked Rulers and gouernors, are giuen for the sinnes of the people, and his iudgements hanging ouer their heades.

desiring God to be mercifull to all, and to gather vs together into his heauenly inheritance: seeing hee hath made and fashioned vs, to his owne Image. Also, following. Yet notwithstanding his mind was to shewe, that we must not onely pray for the faithfull, which are our brethren already, but for them that are very far off: as the poore vnbeleeuers: although there seeme to be a great distance, and a thicke wall betwixt both: yet must we notwithstanding, haue pitie on their destruction, to the end that we might pray to God, that hee would draw them vnto him. And in the next sermon.

Serm. 12.

We haue shewed already what Saint *Paul*'s meaning is in this place, that is to say, That the faithfull pray not onely for the bodie of the church, but generally for all men, as our Lord Iesus Christ exhorteth vs, also: to doe good to them that persecute vs, and pray for them that curse vs. For what know we whether it will please God, to haue mercie vpon them, or no: and bring them to the way of saluation. For we ought to hope well of them, seeing they are created to the image of God. And seeing our saluation commeth onely, for the meere and free goodnes of God; why will hee not do the like to them, which now are in the way of damnation, as wee were. Therefore the faithfull ought to haue care of them, which are not yet ioyned to them, but are rather their deadly enemies. Thus farre master *Caluin*, comprehending all mankind and infidels whatsoever: to pray for them in hope, for we know not whether the Lord will do as much for them as he hath done for vs: seeing hee created them to his owne image and similitude,

E. 4.

The note that *Beza* giueth, is thus: *ibi absoluit quæ ad doctrinam spectant, &c.* Having absolued and dispatched those things which appertaine to doctrine: he speaketh now

now in the second place, of the other part of the ministration of the word, that is, of publike praiers, and first of al declaring this question, For whom we ought to pray: He teacheth that we must pray for *All men*. Yea, and especially for all maner of magistrates. Lastly, Tremelius thus translateth the wordes, *Prò quibus suis hominibus, prò omnibus hominibus*; He translateth them, *Prò omnibus filijs hominis*. That is, That praiers, supplications, &c. be made, for All the sonnes of man. And these few shall suffice for the late Interpretours, and for the sence of the wordes, *All men*.

Tremel. ex-
ualat. Sna.
in 1. Tim. 2.

In consideration whereof, we see the Apostles rule expounded, That praiers are to be made, for *All men*: for vniuersall mankind, for all the world, for all manner of men, for all men in generall, for all the sonnes of man.

Since that (therefore) it is a rule, taught vnto the Church of God by the Apostle, That praiers and supplications should bee made for all mankind: I see no cause why I may not say, and conclude with Saint Augustine, *Nunquid cum audieris sacerdotem dei ad eius altare populum hortantem, ad Deum orandum, vel ipsum clara voce orantem, vt incredulas gentes, ad fidem suam, venire compellat: non respondebis, Amen? An etiam huius fidei sanitati, contraria disputabis? Nunquid beatissimum Cyprianum, in hoc errasse clamabis, vel susurrabis, ubi pro inimicis fidei Christiana, vt etiam ipsi ad eam conuertantur orare nos docet, &c.*

Aug. vitali
de orando pro
incred. e-
pist. 107.

Wilt not thou, when thou shalt heare the Priest of God at the Aultar of GOD, exhorting the people to pray vnto the Lord: or when thou shalt heare him himselie, with a loud voice praying, That it please him to compell in, and driue vnto the faith, and make to come, the vnbeleeuing people and nations, Wilt not thou answer, Amen? And wilt thou dispute contrarie things, against the soundnes of this faith? wilt thou crie

Generall praier for all men.

Rom. 10.

out or priuily whisper, that blessed *Cyprian* erred herein? whereas he teacheth vs to pray for the enemies to Christian faith, that they may be conuerted & brought home thereunto. Lastly, wilt thou blame *Paul* the Apostle, hauing such kind of praier, for the Iewes infidels, concerning whom, he saith: Brethren, my hearts desire and praier to God for Israel is, that they might be saued. Thus saire saint *Augustine*. To conclude then the first part, we haue found a rule out of the sacred scriptures, That we may pray for *All men*. And what maner of *All men*, we haue sufficiently heard. I see (therefore) no cause but I may thus end. For whom soeuer the Lord commaundeth vs to pray for in our publique praiers, for them we may safely pray: But the Lord by the Apostle saint *Paul*, commandeth vs in our publique praiers, to pray for All men, for vniuersall mankind, for All men in generall, for the sonnes of man: Therefore we may pray for All men, for all men in generall, for vniuersall mankind, for the sonnes of man.

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Generall praier for all men.

Now in that he saith, For kings, and for al that are in authoritie; might be good matter found, and arguments drawne, for the defence of the cause, and Praier, as wee haue set downe. For I doe not thinke, that verier Reprobates haue liued, since the ascension of the Lord, then haue beene some, contained in this clause, where it is said (Kings, and all that are in authoritie) whome the Church, from time to time hath praied for. And yet as most wicked rebels and apostataes, haue fallen away, or haue quite renounced, or neuer receiued, or more cruelly persecuted, or more fearefully beene blinded, from the waies of the truth, and the light of the Lord, which liueth and lasteth for euer.

But because the matter hereof, is comprehended in this, That praier is to be made for *All mankind* vniuersally: and that such like arguments are comprehended therein. Therefore I surcease vpon such occasions, and goe forward to my prefixed article, and point: which is to shew the Reasons, why praier should bee made for all men in generall, beginning with the Apostle Saint Paule, in the third verse aboue: who giueth this reason:

For this is good and acceptable in the sight of God, our Saviour, who will that All men shall be saued, and come to the acknowledging of the truth.

This reason containeth two things: The one, that this kind of praier for mankind and for all men, *is pleasing to God*, the other thing is a consequent thereof, shewing, *that it is his will, that all men should be saued, and come to the knowledge of the truth*. And therefore such a praier is pleasing vnto God, and agreeable vnto his will.

The first part.

*For this is good and acceptable in the sight of God
our Saviour.*

A good

A good God is not pleased but with good things, he is pleased with this praier, this praier (therefore) is a good worke a good thing: Early in the morning will I direct my praier vnto thee, and will looke vp: for thou art the God, that hast no pleasure in wickednes, neither shall any euill dwell with thee: truly hee is kind and louing vnto Israell, euen vnto such as are of a cleane heart. Bee thankfull vnto him (therefore) and speake good of his name: for the Lord is gracious, his mercie is euerlasting; and his truth indureth from generation to generation.

Psal. 54.

73.
Psal. 100. 3.

It is also (acceptable) that is, wel pleasing: yea it pleaseth him better then a bullocke, that hath hornes and hoofes: Thinkest thou that I wil eat buls flesh, and drink the blood of goates: Offer vnto God thankesgiuing: Who so offereth me thanks and praise, he honoreth me. Thou delightest not in burnt offerings: the sacrifice to God is a troubled spirit. The Lord said vnto *Salomon*, ask what thou wilt, that I may giue it thee: *Salomon* said, giue thy seruant an vnderstanding heart. &c. And this pleased the Lord well, That he had desired this thing. For it was to discerne righteously between brother and brother, for the setting vp of iustice and iudgement, and for the preseruacion of his people. So intreat God for his people, yea and for all mankind, count it not a charitie in praier more then God requireth: say not it is a superfluous and foolish charitie to doe it. For it is the Lords commandment, and such kind of praier, is good, pleasing, and acceptable in his sight: and he shall heare it, and it shall returne into my owne bosome. And this much for the first clause or part.

Psal. 50. 13.

51. 17.

1. Reg. 3.

The consequent of the reason, is a describing of the will of God, to be applied vnto thy praier, wherby thou shalt know, that thou seruest him. For hee that calleth

Generall praier for all men.

vpon him, according to his will, serueth him. And the words be these :

Who will that All men shall be saued, and come to the acknowledging of his truth.

Some take these words and make them absolute of themselves, and apply vnto them sundrie significations: according as they may bee taken in diuinitie, or according as in some sence, and in some respect, this way or that way, they may be interpreted: but that is not much pertinent to this matter. For the words are respectiue, and are the cheife clause and weight, of the reason giuen by the holy ghost, establishing that praier. For the exhortation concerning this rule of praier, consisteth of three parts. A proposition, the end and effect, and a reason.

The proposition. *Let praier be made for all men.*

The end and effect. *That we may lead a quiet life, in all godlines, &c.*

The reason. Thou wilt say, Why so? and wherefore? the holy ghost informeth thee: *For that is good and acceptable, in the sight of God our Sauiour.* And he confirmeth that by his will: who will haue all men to be saued, and to come to the knowledge of the truth: as if he should say, Therefore is it good and acceptable in his sight, because he would haue no man cast away, but be saued: because he would haue no man ignorant of him, but all to come to the knowledge of his truth: he will not the death of a sinner, but rather that he should conuert and liue. We need not be afraid to vnderstand the Apostles words, I doubt not but the Apostle knew what he wrote, for he had a good teacher. Let vs therefore take them according to the mind of the teacher. And since his mercie stretcheth vnto All men, let vs hope and

and pray that we may be of that number, that may receiue and enioy such his mercies, laid vp in store for them that loue him.

But leaſt I may ſeeme to ſpeake ſome vnnecellarie thing, let me ſhew by other places of ſcripture, my further meaning, and whether the reaſon of any doctrine or ſcripture, be ſo neceſſarie or no: or whether I haue ſpoken cleane from the purpoſe. Firſt (then) we read in *S. Mathew*. While thoughts did ariſe in the heart of *Io. ſeph*, it was ſaid vnto him of the Angell: Feare not to take to thee *Mary* thy wife: (the reaſon wherewithal he is confirmed, is) for that which is conceived in her, is of the holic ghoſt. Againe, thou ſhalt call his name *Ieſus*: The reaſon, For he ſhal ſaue his people from their ſins: againe, He that abideth in me, and I in him, the ſame bringeth forth much fruit: The reaſon, For without me, can ye doe nothing. Againe, the true worſhippers, ſhal worſhip the father in ſpirit and truth: The reaſon, For the father requireth euen ſuch to worſhip him. Again, Ye know not of what ſpirit ye are: The reaſon, For the ſon of man is not come to deſtroy mens liues, but to ſaue them, &c. Againe, But there are ſome of you that belecue not: The reaſon, For *Ieſus* knew from the beginning, which they were that belecued not, and who ſhould betray him. Wee ſee in theſe few as in many, how notable the ſpirit of the Lord, doth ſuggeſt a reaſon proper to the thing that is handled, for the further inſtruction, comfort, and edifying of his children. As if he ſhould ſay in plaine words: ſearch the ſcriptures, For in them, ye think to haue eternall life, and they are they that teſtifie of me. A reaſon moſt notably encouraging the ſeruants of the Lord, to ſeek for eternall life, and to ſeek to know *Chriſt* in the ſcriptures. So here in hand at this time, Pray for all men: For it is acceptable
to

to God, who wil haue all men to be saued, and to come to the knowledge of the truth. A reason setting forth the pleasure of God, that before him such a praier is accepted, that he will the same too: that they pray, that is, All men to be saued, and to know the truth. Then wee see, euen from the instruction of the spirit of the Lord, That these words yeeld a reason proper vnto the proposition which they confirme. And therefore haue therein their owne proper sence, which what it is, I wil by the grace of God search forth, after the mind of the best writers. Neither will I goe to the right hand or to the left, but will declare the truth herein. And howsoeuer men haue iudged of me herein, I esteeme not: the cause is Gods.

Who will haue all men to be saued, and to come to the knowledge of the truth.

Aug. in Ench. ad Laurent. cap. 102. In speaking concerning the will of God. *S. Augustine* hath a good saying for vs to consider, *Nec inique aliquid facit, nec nisi volens quicquam facit, & omnia quacumq; vult facit.* That is, neither doth God any thing vniustly, neither doth he any thing, but of his good will, and all things whatsoever he will, that he doth. And againe,

Omnipotentis voluntas dei, semper inuicta est, quae mala esse nunquam potest. The wil of the almightie God is alwaies inuincible, which neuer can bee amisse or euill. To

Cal in 1. Tim. cap. 2. vers. 4. which purpose *Caluin* noteth vpon this place, After that (saith he) the Apostle had taught that that thing was profitable which he commanded: now he setteth downe a more forcible argument, that is, that it is pleasing vnto God, *Nam ubi constat de eius voluntate, instar omnium rationum nobis esse debet.* That is, For where the matter is knowne to be the certaine will of God, that ought to be vnto vs in stead of all other reasons whatsoever.

foeuer. *Quia autem dei voluntas regula est, ad quam exigenda sunt, officia nostra omnia,* Becaule indeed, The will of God is a rule by which all our duties and doings, are to be squared and tried. God theretore, doth nothing vniustly, he doth what he will: That his will, is alwaies iust, and true, It is the rule of our actions, It is in stead of all other reasons vnto vs, that may be giuen. Thus much being spoken of the constant will of God, we will goe forward, and come more neare vnto the matter.

First (therefore *Chrysostome* vpon these wordes of *Timothee*, thus writeth, *Hoc enim bonum & acceptum est, (inquit) coram saluatore nostro Deo, Quid illud est? orare pro omnibus, hoc suscepit deus, hoc iubet. Qui omnes homines, vult saluos fieri, & ad agnitionem veritatis venire: Imitare Deum tuum, Si omnes ille vult saluos fieri, merito pro omnibus oportet orare; Si omnes ipse saluos fieri cupit, illius & tu concorda voluntati, &c.* For this is good and acceptable (saith hee) before our Sauour God. What is that? To pray for all men. This God warranteth: This God commandeth: who will haue all men to be saued, and to come to the knowledge of the truth: Imitate thou thy God, If hee will All men to bee saued, of right wee must pray for all men: If he desire all men to be saued, vnto his will also be thou conformable. Thus he saith, Imitate thy God, desire as he desieth: If he will haue all men to be saued, pray thou for it. This holy father seeketh not out anie strange sense, anie other way; He biddeth thee doe, as God willeth.

Saint *Ambrose* thus writeth, *Si Deus utiq. qui omni-* *s. Ambrose.*
potens dicitur, omnes homines saluos vult fieri, cur non impletur eius voluntas: Sed in omni loquutione sensus est. Condicio latet, unde dicit Petrus Apostolus, omnis scriptura indiget interpretatione: vult enim Deus, omnes saluos fieri, sed si accedant ad eum. Non enim sic vult, vt nolentes saluentur, sed vult

illos saluari, si & ipsi velint. Nam utiq., qui legem omnibus dedit nullum excepit à salute. Nunquid non Medicus, idcirco proponit in publico, ut omnes se ostendat velle saluare, si tamen ab ægris requiratur, &c. If (surely) God, who is called omnipotent, will haue all men to be saued, why is not his will fulfilled? But in euerie speech, there is his owne proper sense. The condition lieth hid. Wherevpon faith the Apostle Saint *Peter*, Euerie Scripture hath need of his interpretation. For God will haue all men to be saued, but so that they draw neare vnto him. For he so will not, That ill-willing and refusers be saued: but will them to be saued, if they themselues bee willing. For sure hee that gaue a law for all, hath excepted no man frō health and saluation. Doth not the Phisition therefore make shew in publique place; as that hee sheweth hee will heale all commers: yet so, as if he be sought for of the diseased, &c. This holy father respecteth the outward ministerie, and the voice of the Gospell: he derogateth nothing from the will of God. God hath giuen health for all, if they will come: he is a Phisition for all, if they will seeke him.

*Aug. Encher.
ad Laurent.*

Saint *Augustine* hereof thus writeth. *Præceperat enim Apostolus, ut oraretur pro singulis hominibus & specialiter addiderat pro regibus & ijs, qui in sublimitate sunt, qui putari poterant, fastu & superbia seculari, à fidei Christiana humilitate abhorrere. Proinde dicens: Hoc enim bonum est, coram saluatore nostro deo, id est, ut etiam pro talibus oretur: statim ut desperationem tolleret addidit: Qui omnes homines vult saluos fieri, & in agnitionem veritatis venire. Hoc quippe Deus bonum iudicauit, ut orationibus humilium, dignaretur salutem prestare sublimium.* For the Apostle had commanded that praier should bee made for euerie man, and especially he added for Kings, and such as were in authoritie: who might bee thought through pride and worldly

worldly pompe, to abhorre from the humilitie of Christian faith. Therefore saying: For this thing is good before God our Sauour, That is, that euen for such, praier be made: Forthwith, That he might take away desperation, he addeth: who will haue All men to bee saued, and to come to the knowledge of the truth. For this thing the Lord iudged to bee good, That at the praier of the humble, hee might vouchsafe to giue health and saluation, to such as were in authoritie.

And againe the same Father, *Remota tamen ergo hac discretionē, quam diuina scientia, in re secretum iusticie sue cōtinet sincerissimē credendum est, atque proficendum, Deum velle ut omnes homines salui fiant.* Yet therefore this discerning set apart, which the wisdom of God containeth within the secret of his owne iustice, we are most sincerely to beleue, and to profess, that God would, that All men should be saued.

*Aug. conu.
artic. sibi
falsū impos.
artic. 2.*

Saith Saint *Augustine*, After the Apostle had said and charged, to pray for euerie man, and all that are in authoritie; That he might take away desperation, hee added, Who will haue All men to be saued. This, saith he, he speaketh, that none should despaire. And againe leauing Gods secret discerning and iustice to himselfe: we must sincerely beleue, That God would that all men should be saued. So then these fathers diminish nothing of the Lords commission. Pray (saith one) as God commaundeth: If hee will saue all, pray thou for all. He will saue all (saith an other) but thou must keepe the condition, and draw neere vnto him. Lastly, These wordes (who is the Sauour of all men, &c.) are added to take away desperation. So these fathers nothing diminish the nature of the wordes: but make consideration how they bee applied concerning praier, for all mankind in generall.

Gnerall praier for all men.

But let vs heare later writers, and what they haue thought. Firſt (therefore) maister *Caluine*, ſpeaketh thus hereof, *Sequitur deinde huius ſecundi membri confirmatio. Quia velit Deus omnes homines ſaluos facere. Quid autē magis equum, quā ut huic decreto vota noſtra ſubſeruiant. Poſtremo autem deo cordi eſſe omnium ſalutem demonſtrat quia omnes ad veritatis ſue agnitionem vocat. Argumentum eſt à poſteriori, nam ſi dei potentia eſt Euangelium in ſalutem omni credenti. Rom. 1.16. certum eſt inuitari omnes, ad ſpem vitæ æternæ, quibus Euangelium offertur.* Afterward followeth the confirmation of this ſecond member, becauſe God will ſaue All men. Then what is more right, then that our praierſ ſhould readily ſerue, at that our Lords decree. Laſtly, he ſheweth, that the ſaluation of all men is well pleaſing vnto God, becauſe he calleth all men to the acknowledging of his truth. It is an argument (*A poſteriori.*) For it the goſpel be the power of God vnto ſaluation, to all that beleeu. *Rom. 1.16.* it is moſt certaine that all are inuited, to the hope of eternall life, vnto whom the Goſpell is offered, &c. Maſter *Caluin* here inioyneth vs, to pray as the Lord commaundeth, That the ſaluation of all is pleaſing vnto God, That all are inuited, to whom the Goſpel is offered.

*Cal. upon the
firſt to Tim.
ca. 1. verſ. 3.
ſer. 13.*

Alſo in his ſermōs thus he writeth. This is the reaſon why *S. Paul* vſeth this argument, that God would haue all the world to be ſaued, to the end, that as much as lieth in vs, we ſhould alſo ſeek their ſaluation which ſeeme to bee as it were baniſhed men out of the kingdom of God, eſpecially at ſuch time, as they are vnbeleeuers. And againe a little following:

And indeed we ſee, how holy writ doth greatly ſet forth this adopſion, that God had made of this people of the Iewes. But *S. Paul* commandeth vs to pray for all the world: and ſo, not without cauſe addeth the reaſon

son which is here let downe, to wit, Because God will haue all men to be saued. Also afterward; For why are we in this world, but onely to set forward the good will of God, as much as we can: Thus maister *Caluin*? Wee must pray as the Lord decreeth, The health of al is wel pleasing to God, All are inuited to whom the gospell is offered, We must seeke the saluation of all: Wee must let forth Gods will, We must pray for all the world.

And out of the *Siriac*, the words are thus translated:

Qui vult ut omnes filij hominis, seruentur, & sese conuertant ad cognitionem veritatis, &c. *Tremelius.* Who wil that all the sonnes of man be saued, &c. So translating all the sons of man,

for that which we say, All men. And master *Bullinger* hath thus: *Christianorum enim est, imitari exemplum dei* *Bullinger.*

patris, & Iesu Christi filij sui. ille autem sinit solem suum, oriri super bonos & malos, & pluit super iustos & iniustos. Mat. 4. 53. Hic vero etiam pro persecutoribus orauit. Luk. 23. 34.

Gentiles in sacris suis deuouent Christo addictos: at Christiani pro vniuersis hominibus etiam inimicis & peccatoribus, orare debent.

It is the part of Christians to imitate the example of God the father: and of Iesus Christ his son. For the one suffereth his sun to shine forth vpon the good and the euill, and sendeth his raine vpon the iust and vniust: and Christ also praied for his persecutors. The

Gentiles in their rites, curse such as professe Christ: but Christians must pray for All men vniuersally, euen for their enemies and sinners.

And *Erasmus* thus interpreteth: Last of all let thanks be rendred vnto him, &c. And *Erasmus, in 1. Tim. 2.*

let these be done, not only for the Christians, but for all manner of men also: lest Christian loue should appeare to bee but a streit-laced loue: as though it fauoured none, but of his own sort: but let it be extended abroad in most large manner, after the example of God, both to the good and to the bad: like as he being perfectlie

good and beneficiall to al, as much as in him is, bestoweth his sun to shine, vnto the iust and also to the vniust. And in as much as God giueth publike quietnes, by means of E:hnick rulers: it is reason that thanks be rendered also for them. And it is vncertaine to vs, whether that ruler being a wicked image worshipper, shall in short space receiue the gospell: for that cause, Christian loue wisheth the saluation of all. The Iew loueth the Iew, the brother loueth the brother, &c. This is not a gospell-like loue; but that is a gospell-like loue, that loueth the godly for Christ: and loueth the wicked that they may once repent and turne vnto Christ. And praier is to be made, not only for the whole generall sort of men, but also especially for kings, &c. A gaine, Christ is the Sauour of all, he excludeth none from saluation, he bringeth the light of the gospell vnto all, &c. Also, If the common father of al, sent him to saue all: and if he gaue himselfe, for the redemption of all: it is meet for vs to endeouour by all means, that his death may indifferently be auailable vnto all.

Bez. in.
1. Tim. 2.
Psal. 4.

And Bez. giueth this note vpon that verse, saying, Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order; to wit, because the Lord by calling of all sorts, yea sometimes those that are greatest enemies to the gospell, will haue his church gathered together after this sort: and therefore praiers to bee made for All.

To this point commeth that, that we haue hitherto set downe in both these chapters. First the proposition is made plaine and proued: that praiers, supplications, intercessions, and giuing of thanks, is to be made for all mankind.

Secondly, the reason of the Apostle is expounded to maintaine

maintaine the proposition, in such ample sort as is required : and that God will haue al men to be saued, and to come to the knowledge of the truth.

Thirdlie, the reasons of the learned gathered here vpon are added also : As, that such praier is to be made for all : that there may be made a change of them : that of persecutors, they may be made cherishers : seeing hee hath made vs to his image, we should exercise our charity one towards another : we must haue compassion on the destruction of infidels : we must follow the example of God that giueth his sun and his rain to the vnrighteous : and we must follow the example of Christ his son, that praied for his persecutors : wee must hope well, because they are created to Gods image. We were in the way of damnation, God may do as much for the as he did for vs : we may not despaire of them : the saluation of all is well pleasing to God : we are in this world to set forward the good will of God : our loue must not be a straitlaced loue, but a gospel-like loue, to loue euen the wicked. If God gaue his son for all : If Christ offered himselfe for a redemption for all, we must indoeuour by all meanes, that his death may be auailable to all. And therefore I conclude, that such a praier is neither superstitious nor superfluous, nor more charitable then God requireth, but most holy, accepted, religious, and agreeable to the mind, purpose, and will of God. And thus much concerning the two first points.

The third part. Of the doctrine establishing such praier.

THese things being thus deliuered, concerning the Apostles rule of publike praier, for mankind, I come to the doctrine thereof, and to shew how by doctrine

doctrine it standeth : and that Gods children ought so to pray.

I find concerning praier for others, two grounds or foundations from whence they flow, and wherunto they haue respect and relation, that is :

Election. Vocation.

The first setteth downe knowledge, assurance, manifest euidence, concerning the persons spoken of, and praied for.

The second an heartie desire, an expectation, an attendant hope : that he which aireth, should aire in hope, and that he that thresheth in hope, should be partaker of his hope. For if we hope for that we see not, we do with patience abide for it. But of these two points, I will speake more at large : and first of praier grounded in election.

When the great shepheard of the sheepe, the Lord Iesus walked on earth, and chose vnto himselfe his twelue disciples: these he taught, these he instructed, he shewed vnto them his works, his secrets, his glory. They heard the voice of God auethorising his Christ. If they were weake, he strengthened them. If they were worldly, he reprobued them. If they were ignorant he opened their wits: he reprobued their enemies, excused his disciples, shewed them the readinesse of the tempter, armed them against temptations, teacheth them to watch and to pray, confirmeth them with his spirit and grace : So of all sides prepareth them to the seruice and worke, wherevnto it was his good pleasure to send them (according as it is written) You haue not chosen me, but I haue chosen you, and ordained you, that ye goe and bring foorth fruit, and that your fruit remaine, &c. This his flocke so instructed, and taught, so conformed

to his heauenly purpose, was notwithstanding of two sorts of people. For it consisted of Elect and Reprobate, Haue I not chosen you twelue, and one of you is a diuill? He spake it of *Iudas Iscariot*, the sonne of *Simon*: for it was he that should betray him, though he was one of the twelue. And as the Lord instructed & taught them, so also this bondslaue of Satan, euen *Iudas*, the Lord ceased not to speake vnto, to reprove, and to checke: As to say vnto them, That one of them is a diuell, That one of them should betray him, That he dippeth his hand with him in the dish: to say, Friend wherefore art thou come, *Iudas* betrayest thou the sonne of man with a knife? It had beene better for that man hee had neuer beene borne: He that eateth with me, hath lift vp his heele against me. All which reproofing spoken from him, as having authoritie: and not as the Scribes and Pharisies, had beene sufficient to haue pierced the flintie and adamant heart, had not Satan so thoroughly bewitched and possessed him, to that his vile and traitorous purpose.

When Iesus knew (therefore) that his houre was come, that he should depart out of the world, vnto the Father. Forasmuch as he loued his owne, which were in the world, vnto the end, he loued them: And therefore (as we reade) commendeth them being taught and instructed of him, vnto the father, saying: I haue declared thy name vnto the me which thou gauest me, out of the world. Thine they were, and thou gauest them me, and they haue kept thy word. Againe, while I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the scriptures might be fulfilled. For these he praieth vnto the Father, saying: I pray for them, I pray not for the world, but for them

which thou hast giuen me, for they are thine.

Consider in this most heavenly and diuine praier, these points and circumstances.

1. *Who praieth.* 2. *For whom he praieth not.*
3. *For whom he praieth.* 4. *And the reason.*

He that praieth, is that true shepheard, that laboured painfully, that wrought righteousness, that was without sinne, that came to be the light of the Gentiles, and the glorie of his people Israel, That giueth vp, as it were in this praier, his account to his Father, that careth for mankind, that prepareth his Disciples to send into all the world, that hath gotten redemption for his people, that worketh the ouerthrow of the kingdome of sinne, and Sathan; euen Christ Iesus, God and man, entring into the secrets of the Godhead: euen he as now departing out of the worlde, vnto the Father, concerning his office, which he receiued of the Father, thus humbled as man, maketh intercession and praier vnto him.

Secondly, because in the world are dayly outrageous blasphemies: and that it runneth on headlong into all kind of wickednesse; Death, hell, and damnation it selfe, triumpheth ouer it (for the onclie beleeuers for whom Christ praid doe overcome:) And for the world he praid not, and therefore it abounded in euill. For which cause this world, by the iust iudgement of God, is turned ouer into a reprobate minde, left to his owne lusts and desires: and therefore, as it liueth in horrible sinnes and abominations, so vnto most horrible, iust, and seuerer iudgement, is it turned ouer, throwne down and condemned: for which cause the sonne of God said: *I pray not for the world.*

He praieth then for them which the father had giuen him. For the wicked world he was not carefull. He was carefull for his owne flocke. These had forsaken
all

all, and followed him, to these hee had declared the name of the Lord, these had continued with him in his temptations, these he kept, to send into the world, That the world might belecue by them. And as thou didst send me into the world, so haue I sent them into the world. Such are they whom thou hast giuen to me. And for these I pray, and lift vp mine eies vnto heauen.

John 17.

The Reason followeth: For they are thine. He calleth them not onely his Disciples, because hee trained and taught them to his diuine and heauenly purpose: but further entring into the secrets of God, beholdeth the wonderfull iudgements of God, discerneth and pronounceth of them, That those that bee his, are in deed Gods also. We sillie men pray, according to the bare sense, and feeling, of faith and loue: But Christ the sonne of God, God and man, entred into the tabernacle of the highest, discerneth betweene Election and Reprobation, sheweth that these his disciples, whome hee hath taken out of the worlde, That they are Gods owne: setteth forth also him, that is none of Gods owne, but a Reprobate, a lost child, as hee saith, Those that thou gauest mee haue I kept, and none of them is lost, but the child of perdition, That the Scriptures might be fulfilled.

John 17. 12.

Herein then, we behold the most wonderfull worke and ministerie of the high Shepherd. He is of God, and came from God he teacheth, he reprobeth. In the assurance of his diuine knowledge he deuideth his sheep, commendeth the elect to God, entreateth his Father, to preferue them in the world: shutteth out, and pointeth at the Reprobate, the childe of perdition, that betrayed him. A worke, I hope, that will make all shepherds and people to stand in awe and feare, and not to sute themselves in this worke, with Christ Iesus. And

Caluin in 10.
cap. 17.

therefore a learned man saith, *Precationis autem qua hic refertur, alia fuit quedam specialis ratio, que in exemplum trahi non dedit: Neque enim ex nudo tantum fidei & charitatis sensu, Christus orat, sed adita calorum ingressus, ante oculos habet arcana patris indicia, quenos latet, quamdiu per fidem ambulamus.* That is, Of the praier which is here specified, there was another speciall reason, which ought not to bee drawne for an example. For Christ praieith not, vpon the bare feeling of faith and loue onely: but entering into the pallaces of heauen, hath the verie secret iudgements of his Father before his eies: which things lie hid vnto vs, so long as wee haue our conuersation, and walke by faith.

To conclude then, let our praiers proceed, according to the commaundement of the Lord, in ordinarie vocation and calling: for, to teach so perfectly and to discern so deeply, into Gods secretes, or to yeeld vp so exact an account, belongeth not vnto vs: but that wee must let that alone for euer. And thus much for the first part of doctrine: now to the next, which concerneth *Calling*.

Now followeth the second point. Namely of praier hauing his foundation in calling. Many a one, when they talke of Calling, do thinke that they speake of some vnperfect, easie, ordinarie thing, without strangenes, without deepe conceit, a thing of course, & that may be drawne too and fro, off or on, present or absent, of some effect, or none effect, at their owne pleasure; and therefore as thinking themselves able to handle greater matters, they will enter into Predestination, whether he be a reprobate, whether such a one be elect, I am sure I am chosen and elect I looke into such a man and I see that he bringeth forth the fruits of reprobation. Thus man where he should not iudge, is very quicke sighted; and where

where he is taught to discerne and iudge indeed, there he will not vnderstand, but is stark blind. For surely Vocation is a most excellent ordinary meane, for man and for the church of God, to know and discerne the things of God which are prepared for them that loue him: on the contrarie side, his iudgements and punishments, against those that are despisers and contemners of his truth and Gospell. And therefore in vocation, to what thing soeuer he would turne himselfe, whether it be to behold the goodnes or mercie of God towards mankind, either to discerne things concerning himselfe or his brother, he shal find it most plentifully taught in the scripture: yea most admirable set forth: if he wil in the spirit of meeknesse and wisdom, imploy himselfe and seeke for the same.

Such kind persons of such peremptorie persuations, are like vnto those that say: If I be predestinate to bee saued, I shal be saued, and thinke it sufficient thus to say. They neuer draw neere vnto Christ, they examine not whether they be chosen in him, whether they be vnder his guard and protection: they consider not that they should be holy and without blame before him in loue, F^{phi. 4.} That they are predestinat to be adopted, through Iesus Christ, That they should be to the praise of his glorie. These things they consider not, so in most daungerous sort they intangle themselves, being in a maze, and cannot get out: So likewise these men in predestination, in election, in reprobation, they censure others, thinking most weakly of the state of Vocation (being indeed the only place, where we should behold our selues and others) & forgetting, That since God hath giuen vs his Christ, how shall not he with him giue vs all things also: seeing all power is giuen vnto him, both in heauen Rom. 8.32. and in earth: and that God hath made him heire of all Mat. 27.18. things. Seing therefore that this Lord is vnto vs omni- Heb. 1.2.

1. Cor. 1. 30.

sufficient, and most rich: and no lesse bountifull then hee is rich to all that call vpon him: let vs draw neere then vnto Vocation, and see what things hee hath prepared for them that loue him: who of God is made vnto vs, wisedome and righteousnesse, and sanctification and redemption. That according as it is written, He that reioiceth, let him reioice in the Lord.

Rom. 10. 4.

Hos. 1. 20.

Is. 18.

Ez. 5. 4.

Luk. 14. 16.

Mat. 23.

God euen the most mightie God, for the gathering of the saints together, hath spoken, and inuited the world, from the rising vp of the sunne, vnto the going downe of the same. He being the fountaine and fulnes of all good things, hath prepared marriage for his son, and inuited guests thereunto: wherby is vnderstood, That he tendreth vnto mankind, the holy fellowship of his son Christ Iesus, That he wil in him gather together his people, his saints, his church: and lastly bestow vpon them the most comfortable and heauenly ioies eternall in his glorious kingdome. For Christ is the end of the law, for righteousnes, to all that belecue. Neither tendeth the worke of the righteous God in his covenant to any other point, but this, That Christ should be their God, his church married vnto him in faithfulness, that they might know the Lord. And that he might be as is written: I will be a father vnto you, and you shall be my sons and daughters, saith the Lord God almighty. To this end, and for this holie calling, and that it might be truly said as a iudgement against the wicked world and worldlings one day, for contempt of the gospel: What could I haue done any more to my vineyard, that I haue not done vnto it. Therefore is God like vnto a certaine man, that made a great supper, and bad many: and sent his seruant at supper time to say to them that were bidden, Come, for all things are now readie. But they all with one mind began to make excuse, &c. Or as it is in *S. Mathew*, they would not come.

God

God extended towards the Iews a double grace, or fauour. First he preferred them before other nations, that if they will heare his voice indeed, and keepe his covenant, then shall ye be my cheife treasure about all people: though all the world be mine. A kingdome, priesthood, a holie nation: thus would the Lord build them vp, and not luche them downe. Secondly by his prophets he opened to them his wil, his fauour, his adoption, That he would be their God, and the God of their seed; but they made excuse, but they would not come, they would not know the day of their visitation, most ingrately reiecting the feast, contemning God, and contemning saluation.

Exo. 19. 6.

Gen. 17. 7.

Therefore now let vs heare, what the Lord saith, not onely to the Iew, but to the Gentiles, yea to all the world. For through their fall, saluation commeth to the Gentils to prouoke them to follow them: and the fall of them is the riches of the world. This world vnto these riches, thus the Lord inuitheth, and calleth, and sheweth forth his will vnto them.

Ro. 11. 11. 12

This is, that vniuersall calling, whereby by the outward preaching of the word, God inuitheth All together vnto him

Luk. 14. 21. Then was the good man of the house angrie, and said to his seruant, Goe out quickly into the streets, and lanes of the citie, and bring in bether the poore and the maimed, and the halt and the blind. And the seruant said, It is done as thou hast commanded, and yet there is some. Then the maister said to the seruant, Go out into the high waies, and hedges, and compell them to come in: that mine house may be filled.

The church shall be gathered vnder Christ, of Iews, and Gentils; described as a sumptuous feast.

The gospel published euery where, should bring all nations

Esa. 25. 9. And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

Mat. 28. 19. Go therefore and teach all nations, bab-

into the obedience of the faith. And to confirme the same with baptisme. a signe and

tising

Generall prayer for all men.

The promise of
grace is vni-
uersall.

Christ, by
the sacrifice
of his death
taketh away
the sins of
the world,
and recon-
cileth man
to God.

I beleeue of
God the
chiefe cause
& we spring
of our salua-
tion.

Faith in
Christ is
liuely and a-
vailleable to
all men.

The vni-
uerse
Christ
brought life
because our
heauenly
father wold
not that
mankind,
whom he
loued should
perish.

Grace by

Christ is declared to be the only health and saluation of the world. * All guiltie of in-
delitie, that saluation might be only of his goodnes. * Christ said without exception, All
that labour, and are laden, least any through doubtfulnes shoud not draw neere and
come. Therefore he calleth not one man or other, the fewes onely, the learned or the
noble; but he calleth all, Children, olde men, rich men, poore men. of what profession, sex,
nation, or age, &c. * The wonderfull loue of God, towards mankind, That he would
All to be saued, and that without respect, he stretcheth out his hand to All. * The dutie
of Gods church and of man to further this purpose of the Lord and to pray that it may
come to passe. * God excludeth no estate from saluation for God would his gospell to be
declared to All men, according to the commandement of Christ: Preach the Gospell to e-
uery creature, Mark 16.

tizing them in the name of the father, and of the son;
and of the holy ghost. *Mar. 16. 15.* Go into al the world,
and preach the gospell to euery creature.

Esa. 53. 6. * All wee like sheepe haue gone astray, wee
haue turned euerie one to his owne way, and the Lord
hath laid vpon him the iniquitie of vs all.

Io. 1. 29. * Behold that lambe of God, that taketh away
the sins of the world.

Io. 3. 16. * God so loued the world, that he gaue his on-
ly begotten sonne, that whosoener belecueth in him
should not perish: but haue euerlasting life. For God
sent not his son into the world, that he should cōdemn
the world, but that the world through him might bee
saued. *1. Ioan. 2. vers. 2.* And he is the reconciliation for
our sins And not for ours only, but also for the sins of
the whole world.

Ro. 11. 32. * For God hath shut vp al in vnbeleefe, that
he might haue mercie on all.

Mat. 11. 28. * Come vnto me al ye that are weary and
laden, and I will ease you.

Ezech. 18. 23. * As I liue I will not the death of a sinner;
but rather that he conuert and liue.

2. Pet. 3. 9. * The Lord of that promise is not slacke,
as some men count slackenisse, but is patient towards
vs, and would haue no man to perish: but would All
men to come to repentance.

1. Tim. 2. * I exhort (therefore) that first of all prayers,

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supplications, intercessions, and giuing of thanks bee made for all men : For kinges, and for all that are in authoritie, &c. For this is good and acceptable, in the sight of God our Sauour, who will that All men shall be saued, and come to the acknowledging of the truth.

Vniuersall vocation or calling, is a setting forth and manifest declaration of the good pleasure and will of God, whereby he doth draw and bring vs to the knowledge of faith and saluation in him. Or, as an other saith, When by the preaching of the Gospell wee are called out of the world, That we should be a new creature, or spirituall kings and priests vnto God.

For the manifestation wherof, according to the scriptures set downe, wee gather these circumstances to bee considered. 1. Who calleth, and what moueth him thereunto. 2. The meanes of calling. 3. Whom he calleth. 4. The dutie of man, to preach and to pray, for the effecting thereof.

For the first, The Creator & louer of man, euen God thy sauour and redeemer, which hath said, Feare not, for I haue redeemed thee, I haue called thee by thy name, Thou art my owne : If thou goest through the water, I will be with thee: The strong flouds shall notouerwhelme thee : and if thou walkest through the fire, it shall not burne thee, and the flame shall not kindle vpon thee, For I am thy Lord, thy God, thy holy one of Israel, thy sauour, &c. Feare not, for I am with thee, I will bring thy seed from the East, and gather thee together, from the West, I wil say to the North, Let go, and to the South, Keepe not backe : but bring me my sonnes from farre, and my daughters from the ends of the world. Euen all these that bee called after my name, For them haue I created, fashioned, and made for mine honour.

*Esay 43.**Vers 5.*

Esa. 55.

Verf. 3.

56. 5.

65. 1.

Psal. 130. 7.

Ezech. 36.

This Lord is that good man of the house, that prepared all things readie: that is, the Lord of hostes, that inuiteth all nations, that fetcheth his people from the endes of the world, that prepareth the daintie feast, that saith, Come to the waters All ye thirstie, come buy wine and milke, without any money: that reioiceth if they come, that is moued with zeale, if they come not. Which saith, Incline your eares and come vnto me, take heed, I say, and your soule shall liue. For I will make an euermorelasting couenant with you, euen the sure mercies of *David*. Yea a better heritage and name, then if they had beene called sonnes and daughters: I will giue them an euermorelasting name, that shall not perish. Thus saith he, Behold I am here, I am here, That if we shall seeke for him, he wil be found of vs. Let vs with readie and willing mindes, follow this caller, let vs heare when he speaketh, let vs answer when he calleth: let vs be obedient when hee commaundeth, in all humblenes submitting our selues, vnder his mightie hand, that he may exalt vs vnto glorie, for with the Lord there is mercie, and with him there is plenteous redemption: as in the Scriptures aforesaid set downe is most amplie shewed.

This mercifull father, according to his accustomed goodnes, not for any thing that he saw in mankind, looked vpon him, to make him his child: but euen when they were weake, vngodly, vncleane, sinners, and the enemies of God, dead in sinnes and offences: euen for his own sake: whē he saw thee in thy blood, euen when no one pitied thee, to doe any of these things vnto thee, for to haue compassion vpon thee, I saw thee (saith the Lord) polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue; euen when thou wast in thy blood, I said vnto thee, thou shalt liue. And moued through loue, wherewith hee most

most fatherly loued the world, he gaue his onlie begotten sonne, that we might lue through him. For herein God setteth out his loue towards vs, seeing that while we were yet sinners, christ died for vs. Wel (saith S. *John*) Behold what loue the Father hath giuen to vs, that we should be called the sons of God. Now then if God be on our side, who can be against vs? who spared not his own son, but gaue him for vs all to death. Let vs (therefore) reioice in this his loue: not as the Lord reprobud the Iewes, that for a space they wold reioice in the light which *John* the Baptist brought, but so let vs reioyce in the same, that we may enioy the benefite of the same, in the sauing health thereof. And that we may be changed, into the same image, from glorie to glorie, as by the spirit of the Lord. So shall wee also loue not in word, neither in tongne, but in deed and in truth.

Rom 5.8.

John 3.

Rom. 8. 31.

2. Cor. 3. 18.

1. John 3. 18.

The meanes whereby he calleth, is (first) the preaching of the Gospel, the certaintie whereof is such, That (as the Apostile saith) though that wee, or an Angell from heauen, preach vnto you any otherwise then that which we haue preached vnto you, let him be accursed. Yea doubtlesse, I thinke (saith he) all things but losse for the excellent knowledge sake, of Christ Iesus my Lord. For whom I haue counted all things losse, and do iudge them to bee dungue, that I might winne Christ. This is that which the Angell said, Bee not afraid: for behold I bring you glad tidings of great ioy, that shall bee vnto all people. This is a doctrine and knowledge that passeth all knowledge, not giuen vs by nature, but reuealed from aboue, containing that most wonderfull message, concerning our Sauour Christ Iesus, and the benefite wherewithall we are blessed, and enriched by him, who of God, is made vnto vs, wisdom, and righteousnesse, and sanctification, and redemption,

Phil. 3.8.

Luke 2. 10.

1. Cor. 1. 30.

1. Cor. 1. 14.

Eph. 1. 3.

1. Pet. 1. 3.

demption, being vnto them which are called, both of the Iewes and Gentiles, Christ the power of God, and the wisdome of God: In whom God hath blessed vs, with all spirituall blessings in heavenly things in Christ: and according to his abundant mercie, hath begotten vs againe, vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall and vndefiled, &c. The summe whereof is to beleue, That Iesus Christ is the Lambe of God, that taketh away the sinnes of the world. For hee that beleueth in him, and shall be baptised, shall be saued.

Vnto this diuine and heavenly message of the preaching of the gospel, concerning health and deliuerance in Christ Iesus, to bee receiued and beleued of vs: for the further strengthening and increase of our faith, cometh also the Lords institution, in the ministration of the sacraments, which were ordeined for the gathering together of the saints, and for the worke of the ministerie. And these sacraments haue such affinity and agreement with the word, as that whatsoeuer is giuen & promised vnto vs in the word, concerning our libertie, freedom, health and saluation in Christ to be obtained, enioied, and receiued, Euen that doe the sacraments, as signes and seales applied to the word, to releue and strengthen our infirmitie, confirme and make sure vnto vs: and to this end, they are called holy signes and seals, in the sight and eies of men, instituted of God: that by them he may more declare and seale vnto vs the good things and mercifull promises reuealed in the gospel. Also they are a testimonie of Gods fauour towards vs, confirmed by an outward signe, with a mutuall testifying of our godlines towards him. For sacraments are nothing els then the promises of the gospel set foorth and adorned with outward action and ceremony.

And

And therfore in baptisme we are washed with water, in the name of the Father, the Son and the Holy ghost, to signifie that wee are receiued into grace and fauour, for the blood of Christ Iesus, shed for vs, and are regenerate by his spirit. And we on our parts, doe hereby testifie, and are bound that wee will hereafter in our liues and conuersation, witnesse and shew forth all newnes of life, and the good increase of the fruits of the spirit of the Lord. And therefore, being the church of Christ, we are gathered together by baptisme and the word: that first by that marke we may be discerned from other sects and people: secondlie, that thereby our faith may be confirmed: when as thereby Christ witnesseth that he washeth vs with his blood, conferreth and bestoweth vpon vs remission of sins, iustification, and regeneration: Thirdly, as it teacheth the vnitie of the church whereby we say, I belecue the holy catholike church: so also it sheweth that baptisme is a knot or band, whereby the members of Christ are bound or knit in mutuall loue one towards another, that as we haue many members in one bodie, and al members haue not one office: so we being many, are one bodie in Christ, and euerie one one anothers members. And concerning this our washing and regeneration, most aptly saith one, *Nostræ purificationis, tum regenerationis, in patre causam, in filie materiam in spiritu effectum consequimur, & quodammodo distincte cernimus.* We get and obtaine, and as it were after a sort, doe see very distinctly, In the Father the cause, in the Sonne the matter, and in the Spirit, the effect, of our clensing and regeneration. For the father giueth, the son laieth downe his life for the sins of the world, and the holy spirit of God sanctifieth our hearts. For he performeth that washing inwardly in the soul, which the water is said to do outwardly to the body.

Rom. 12. 4.

Calისტ. lib. 4. ca. 15. 6.

Now after that our good and gracious God, hath thus into his peculiar, and family receiued vs, as his children and sonnes, as a louing father, most carefull of his people and chosen ones, he forsaketh vs not, but cherisheth and feedeth vs in the whole and continual course of our life. And therefore vnto his church he hath giuen by the hand of his only begotten son, a spirituall and heauenly banker, where our Sauour Christ is vnto vs that bread of life, wherewithal our soules should be fed, to the true and blessed immortallitie, and to haue the end euerlasting life. And therefore at this holy supper, being so called, of the first institution thereof, the Lord Christ promiseth and sealeth vnto the faithfull, That his bodie was broken and offered on the crosse, and his blood so surely and truly shed, as with my eies I beheld the bread of the Lord to bee broken, and the cup to be distributed: and therefore so surely is the child of God fed to life euerlasting, by his bodie crucified, and his precious blood shed: as my bodie, is outwardlie fed by the hand of the minister, by the bread and cup which are giuen vnto me, as sure pledges of the same.

1. Cor. 10. 16.

1. Cor. 11. 26.

To this end saith the Apostle, The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of Christ? For we that are many, are one bread and one bodie, because we all are partakers of one bread. For as often as ye shal eat this bread, and drinke this cup, yee shew the Lords death, till hee come. In this holy iustitution of the Lord therefore we seeke the confirmation of our faith, our vniting vnto Christ, the testification of our obedience to the church of God, our desire and loue that we haue to dwell together in vnitie, our gladnes when they come together to
eat,

eat: that we may confirme the peace, vnitie and loue of brethren. For that holy supper sheweth foorth vnto vs, that vnder one head, we are all made the members of Christ Iesus, because we are all made partakers of one bread.

But herein I may say, woe to the world, because of offences, yea the offences (I say) against this holy institution of the Lord; who are desirous hereof to be partakers? who applieth and vseth it? as the remembrance of the death of Christ Iesus for his sinnes? who doth oft resort thereunto, to confirme the band of loue amongst brethren? Or rather is it not in most places set downe for an ordinarie worke at Easter only? and neuer thought vpon all the yeare following. So that holy band of Christian vnitie of setting forth of the Lords death, is reiected and contemned: we desire the world, and looke vpon the earth: the things of God, and the things that are aboue where Christ sitteth on the right hand of God we seeke not for, nor hearken after them. If we would iudge our selues, wee should not be iudged of the Lord, but hee iudgeth vs and calleth for a plague, and it deuoureth: hee iudgeth vs and calleth for a famine; and that famine together with the adamant, brassie and flintie hard hearts, rangeth and rageth ouer the poore of the land: to eat vp my people as they would eat bread. And lastly hee will call for a sword to make an end of vs, if wee repent not; O consider this, Psal. 50. 22. ye that forget God, least I plucke you away, and there be none to deliuer you; O let not the earth be your reioicing. Christ calleth vs vp into heauen, vnto the table of the great king: *Ascendamus cum domino, in cenaculum magnum stratum atq; mundatum, & accipiamus ab eo sursum calicem noui testamenti.* Hier. Let vs ascend vp with our Lord, into that great dining chamber, adorned and made

Chr. in 1. Cor.
homi. 24.

made cleane, and there aboue let vs receiue the cup of the new testament. Againe, *Vt terra nobis cælum sit, facit hoc misterium, Ascende igitur ad cæli portas & diligenter attende: Imò non cæli, sed cæli calorum, & tunc quod dicimus, iutueberis.* This mysterie causeth, that vnto vs the earth is heauen: Ascend vp therefore vnto the gates of heauen, and marke diligently, Nay I say not vnto the gates of heauen: but vnto the gates of the heauen of heauens, and so shalt thou see the things that I tell thee.

To conclude (therefore) this part, which containeth the means whereby we are called: that is, the preaching of repentance, and forgiuenesse of sinnes, in the sweet promises of the Gospel, and the ministratiõ of the holie Sacraments: it is set downe before in this effect, That we feele our burthen, that wee taste of his feast, that we sit at his Supper, that we be partakers of the Sacraments, that hee stretcheth forth his mercie vnto all, that wee might belecue in him, that wee might liue through him, and enioy euerlasting life.

Matt. 23. 9.

Deut. 32. 16.

21.

Now then it followeth by order, that we shew, whom he calleth vnder the name of Iew and Gentile, is comprehended, All mankind. Now when it is said, Goe into the High wayes, and as many as ye find, call them to the mariage: Herein is described the calling of the Gentiles, which might haue stirred vp the Iewes vnto zeale, as we reade. They haue prouoked me, in them, which are no gods: I therefore will prouoke them to iealosie, in them which are no people; yea, in a foolish nation will I prouoke them to anger. The Iewes because they were chosen by God, in the former place flattered themselves, as though the grace of God should be addicted, and onely shut vp, in them: euen as though God himself could not want, or be without them, by any means. Nay (saith God) Secke in the high waies, in the lanes and

and streets of the cittie. For the place, for the degree, for the person make no regard, bee they halt, lame, blind, maimed, poore, rich. All which generality of places and persons, sheweth the franck and free, bountifull and liberall, louing and vniuersall, inuiring and calling of the Lord our God. For the word witnesseth accordinglie. The seruants went forth into the waies, gathered all, as many as they found, both good and bad together: so the wedding was furnished with guests (both good and bad together) these they gathered without making choise, no man being shut out, for the kingdom of heauen, is like vnto a draw net, cast into the sea, that gathereth of all sorts. Matt. 13. 47.

Also to his feast in mount Sion, hee inuieth all people, he sendeth his word, the Gospell, to be preached; the Sacraments to be ministred to all nations, to all the world, to euery creature: Amongst them he will not the death of a sinner; vpon his sonne he hath laid the iniquitie of vs all, he hath taken away the sinnes of the world. God loued the world: Go into all the world; he will all men to be sau'd, and come to repentance, he hath shut vp all in vnbeleefe, that he might haue mercie vpon all. God is wonderfull in his worke, whom he calleth, and whom he chaungeth. Therefore I thanke him (saith Saint Paul) which hath made me strong, that is, Christ Iesus our Lord: For he counted me faithfull, and put me in his seruice, when before I was a blasphemmer, and a persecuter, and an oppressour: but I was receiued to mercie, &c. Againe, Be not deceiued, neither fornicators, nor idolaters, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extorcioners, shall inherite the kingdome of God: And such were some of you, but ye are washed, but ye are sanctified in the name of the Lord Iesus, and by the

H spirit

Ephc. 1.

Vers. 3.

spirit of our God. Also the Ephesians, dead in sinnes and trespasses, walking according to the course of this world, after the prince that ruleth in the aire, euen the spirit that worketh in the children of disobedience, &c. You hath he quickened (saith the Apostle) Among whom we also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others, &c. but God, which is rich in mercy, &c. hath quickened vs, &c.

Ephc. 2. 13.

Vers. 19.

Remingius
in Psal. 84.
Psal. 117.

64. 67.

Now then, they that will profite in the schoole of Christ. Behold he freely sendeth to all people, to all nations, to all creatures, to the good, to the bad, to as manie as ye can find, to the high waies, to the lanes, to the laden, to the oppressed, to al the world, to blasphemers, fornicatours, adulterers, and idolaters, to men dead in sinnes, possessed of Satan, children of the world, children of wrath and disobedience, That none should despaire, that none should be discouraged, that all should draw neare vnto him: That hee might doe vnto them as he did to the Corinthians, to the Ephesians, to wash them, and sanctifie them by his spirit, that they beeing once farre off, might be made neare, by the blood of Christ, that they might be no more straungers and forreiners, but Citizens with the Saints, and of the household of God. And for this cause, as a learned man saith, The nations are so often invited, to laud and to glorifie God, both in the Psalmes and Prophets, as in the 117. Psalme, Praise the Lord all ye nations, praise ye him all ye people. For his louing kindnesse is great towards vs, and the truth of the Lord endureth for euer. And againe, Let the people praise thee, O God, let all the people praise thee.

And further, to the great comfort of all those that
seeke

seeke the Lord, while he may be found, The Lord is no lesse bountifull towards halt, lame, blind, and dead miserable man, in perfourming of his mercies, then he is in promising. But according as it is said : The Lord is full of compassion, and mercie, long suffering, and of great goodnesse. Hee will not alway bee chiding, neither keepeth he his anger for euer : Euen so walketh he, and dealeth with his children. We know how like a louing Father, he reasoned with *Abraham*, with dust and ashes, to haue condescended to his request, if there had been but ten good men. How inuiteth he his people *Israel*, to be conuerted vnto him. If a man put away his wife, and she go from him, and become another mans : shall he returne againe vnto her ? Shall not this land be polluted ? But thou hast plaid the harlot with many louers, yet turne againe vnto me, saith the Lord. And againe, Thou disobedient *Israel*, returne, saith the Lord, and I will not let my wrath fall vpon you; For I am mercifull, saith the Lord, and will not alway keepe mine anger. Let vs looke vpon examples. It was taught vnto *Peter*, Whosoever shall denie mee before men, him will I also denie before my father which is in heaven; But *Peter* which was taught this doctrine, denied the Lord with an oath, yea, with cursing and swearing, That he knew not the man : but the Lord forgaued him. *David* sate in the throne of iustice and iudgement, yet to make way vnto his wicked lust, he tooke *Bersabe*, killed *Vrias* with the sworde of the *Amonites*, made the enemies of God to blaspheme his name, wrought great wickednesse in the sight of the Lord, in numbring the people, yet the Lord pardoned him. King *Manasses* led the people in abominations fiftie and fiue yeares: And when he was in tribulation, he besought the Lord his God, and humbled himselfe exceedingly, before

Psal. 103. 9.

Gen. 18. 3.

Ierem. 3.

Ver. 13.

Matt. 10. 33

Matt. 26. 73
74.

2. Sam. 11.
12, 14.

the God of his Fathers, and made intercession to him,
 2 Par. 33. 12. and God was entreated of him, and heard his praier.
 13.
 Marke 16. 9. Out of the woman sinner, the Lord cast out seuen Di-
 uels. Yea, despairing is not cast vpon *Simon Magus*, that
 great bewitcher of the people, but that the Apostle saith
 Acs 8. 13. vnto him, Repent (therefore) of thy wickednesse, and
 pray God, that if it bee possible, the thoughts of thine
 heart may be forgiven thee, &c.

But I surceale vpon the multitude of examples, and
 conclude with *Dauid*, that thus burst forth in his won-
 derfull strait, Let vs fall now into the hands of the Lord,
 *Sam. 24. for his mercies are great, &c. Let vs in all the imper-
 14.
 Ierem. 3. fections of this life draw neare vnto him, who so lo-
 uingly inuiteth vs, saying: O ye disobedient children,
 returne, and I will heale your rebellions. Let vs most
 gladly and readily answer: Behold, wee come vnto
 thee, for thou art the Lord our God. And for these his
 mercies, his name be blessed and praised for euer-
 more.

But now wee come to the last part, concerning prai-
 er; the will of the Lord being so manifestly set downe
 as before, I doubt not but according to the same will, it
 is very plaine and euident to discerne, for whom wee
 ought to pray: and on the other side, the vanitie of
 those that haue coined formes of praier herein, contra-
 ry to the good will of God, doth appeare also. When
Moses was about the work of the tabernacle of the Lord,
 and to finish the same he was warned by God: See, said
 he, that thou make all things according to the patterne
 shewed thee in the mount: so I doubt not but the Apo-
 stle being a minister of a better testament, which is esta-
 blished vpon better promises, would ordeine publique
 praier for the church of God according to the mind of
 Christ, and the wisdom from aboue reuealed vnto
 him.

Heb. 8. 5.
 Exod. 25. 40
 Heb. 8. 6.

him. As if he should reason; Is it thy mind O Christ, to call in halt, lame, blind, maimed? Wilt thou in mercie bring in the fulnes of the Gentiles? Shall theeues, adulterers, and Idolaters, bee chaunged and sanctified vnto thee? shall thy holy commission of the word and sacraments, for the subduing of the kingdome of sin, for the working of faith in thy children, goe forth to all the world, to euery creature? shall the word be thy power to saluation, to all that belceue, of the Iew first, and also of the Gentile? Shall the Apostles then goe into all the world, and shall I be an Apostle of the Gentiles, to set forth these glad tidings amongst them? surely then shall I teach the vnrighteous thy waies: and sinners shall be conuerted vnto thee. And then let the Gentiles praise God for his mercie, as it is written: For this cause I will confesse thee among the Gentiles, and sing vnto thy name. And againe he saith, Reioice yee Gentiles with his people. And againe, Praise the Lord, All ye Gentiles, and laud ye him all ye people together. And againe *Esaies* saith, There shall be the root of Iesse, and he that shall rise to raigne ouer the Gentiles, in him shall the Gentils trust. Then O Lord shew thy seruants thy worke, and their children thy glorie. And the glorious maiestie of the Lord our God be vpon vs, prosper thou the worke of our hands vpon vs, O prosper thou our handy work; Let me care for all congregations, let mee learne, in what estate so euer I am, to be content: let me be made all thinges to all men, that I might by all meanes saue some.

Psal. 51. 13.

Ro. 15. 9, 10.

Psal. 90. 16.

2. Cor. 11. 29.

Phil. 4. 11.

1. Cor. 9. 22.

And first then I giue in precept vnto thy church, concerning the truth of thy word and doctrine: and I say vnto *Timothee*: So doe, that thou waerne some, that they teach none other doctrine, neither that they giue heed vnto fables, and genealogies, which are endles,

1. Tim. 1. 4. 5.

1. Tim. 2.

which breed questions, rather then godly edifieng, which is by faith. For the end of the commandement is loue, out of a pure heart and a good conscience, and of faith vnfeined, &c. Then after ye haue had a special care for the soundnes of the truth and wholsome doctrine: I exhort that first of all, supplications, praier, intercessions, and giuing of thanks be made for all men. For kings and for all that are in authoritie, &c. For this is good and acceptable in the sight of God our sauiour, who will that all men shall be saued and come vnto the acknowledging of the truth. Thus the Apostle, according to the instruction giuen vnto him, establisheth not only in the church of Ephesus, but in the same, in the whole church of Christ, that there be not only sound doctrine established: but also publike praier for all estates, and all mankind vniuersally. For God inuiceth them, and calleth them to bee partakers of his sauing health. And great reason it should be according to the patterne set downe, and will of the Lord: the maine ground and foundation whereof is this.

To whom soeuer the word and sacraments doe belong, for them we ought to pray. But the word and sacraments doe belong to all the world, to all nations, to all creatures. Therefore wee ought to pray for all the world, for all nations, for all creatures.

2. Tim. 2. 19.

The Apostle in this calling, counteth it not a time to desseuer them whom God in the participation of his promises of his word and sacraments, and in the preaching of the acceptable yeare of the Lord, hath ioined and knit together: and therefore would that all might be praied for, vnto whom this mercie of the Lord is offered. He doubteth not but the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his; but in this charge that is laid vpon him, who

who is offended and *S. Paul* burne not : and therefore according to the will of the Lord, he would haue all know him and come vnto the truth.

Againe the Apostle by the spirit of the Lord, saw the wonderfull effects that should grow and spring from the preaching of the gospel. For thereby, and by the preaching of the same, the fierce lions shall be tamed, *Esa. 11. 6.* and made meeke and humble, the wolfe and the lambe shall feed together : the people that dwell in darkenes shall behold the true light : all nations shall see the saluation of our God. *Esa. 9.*

For this wonderfull worke and building of the Lord, hauing the foundation in the great loue of God towards vs, is dispensed first, by Preaching and Hearing, whereby in the effectuall working of the spirit from aboue, faith is fashioned in vs (For without faith it is impossible to please God) *Preaching and hearing* *Heb. 11. 6.*

Then are we buried with Christ by Baptisme into his death, that like as Christ was raised vp from the dead, to the glory of the father : So we also should walke in newnes of life. For to walke in newnes of life, is to be to the glorie of the father also : according as it is said, Let your light so shine before men, &c. Now then that the law of the spirit of life, which is in Christ Iesus, hath freed vs from the law of sin and death : we must haue our Education in the word and sacraments, that wee may grow from faith to faith : That wee may ioine vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlines, and with godlines brotherly kindnes, and with brotherly kindnes loue; that we be not vnfruitfull, that Christ Iesus may dwell in vs, that we may auoid the danger of sinne, that we may be sober, and watch; for the aduersary as a roaring lion goeth about *Baptisme.* *Ro. 6. 4.* *Mat. 5. 16.* *Education.* *Ro. 8. 2.* *Ro. 1. 17.* *2. Pet. 1. 5.* *1. Pet. 3. 1.*

Confirmati-
on.

about, seeking whom he may deuour, him we must resist, stedfast in the faith. And (therefore) oft hereunto, we must ioin the exercise of the faithfull: the participation of the holie supper of the Lord, to set forth the death of the Lord till his comming. And especiallie herein the ministers of the Lord must not be straunge, but to be oft with the people of God partakers and receiuers: That the flocke by their example, may be more stirred and moued, highly to esteeme of the sacraments and the ordinance of God in his church. And therefore as one saith, *Qui autem pastores raro communicant, exemplo suo faciunt, ut sacramenta veniant paulatim in contemptum.* And those shepheards which seldome communicate, by their example bring to passe, that by little and little the sacraments grow into contempt.

Pastor Re-
mouing.Rising a-
gaine.

Ier. 14. 7.

Herein is also daily rising againe, and comming to the Lord to say vnto him: Forgiue vs our trespasses. And, O Lord though our sinnes testifie against vs, deale with vs according to thy name; for our rebellions are many, we haue sinned against thee, O the hope of Israel, the Sauiour in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarrie for a night? Why art thou as a man astonied, and as a strong man, that cannot helpe. Yet thou Lord, art in the midst of vs, and thy name is called vpon, forsake vs not, &c.

Saluation.

Ro 8. 24.

1. Io. 5. 4.

1. Tim. 4. 16.

And the most effectual power of the word, preached vnto vs, appeareth herein also. For in it hope is confirmed; and by hope wee are saued: by the same worde, faith is established; and the victorie that ouercommeth the world, is euen our faith: by this preaching, saluation commeth: for in doing this, thou shalt both saue thy selfe, and them that heare thee: And againe, Receiue with meeknesse the word, which is grafted in you, which is able to saue your soules. Such is

Iam. 1. 27.

the

the effect and power of the Gospell: and so pleaseth it God, to crowne and blesse the labours of men, both in preaching and hearing of the word and Gospell.

So then herein is most comfortable things laid vp for the children of men; For wee are made partakers of Christ, if we keepe sure vnto the end, that beginning wherewith wee are vpholden. Otherwise let vs know, that herein is iudgement, & Condemnation also, (as it is said:) And this is the Condemnation, That the light came into the world, and men loued darkenesse, rather than light, because their deedes were euill. So, as there is no condemnation, to them that are in Christ Iesus; so on the other side, to them that loue darkenesse, that delight in sin, that walke after the flesh: this is their condemnation, That the light is come, and they haue not receiued, nor belueued in the same.

Lastly, because faith is the ground of things hoped for, and the euidence of things that are not seene: wee shal in this calling and preaching of the Gospell, behold the end of our faith, the saluation of our soules. For that a crowne of righteousness is laid vp for belueuers. For herein is also for them, that haue run well, Life eternall. And this is Life eternal, That they know thee to be the onely verie God, and whom thou hast sent Iesus Christ; This is then an vnderstanding, and a knowledge, that passeth all knowledge; and therefore wee must endeavour, that our conuersation may be, as becommeth the Gospell of our Saviour Christ, That in all things wee may be made rich in him, in all kind of speech, and in all knowledge: till we all meete together, in the vnitie of faith, and the acknowledging of the sonne of God, vnto a perfect man; and vnto the measure of the age, of the fulnesse of Christ: which God worke in vs, for his great mercies sake.

I

To

Condemnation.
Heb. 3. 14.

John 3. 19

Eternal life.
Heb. 11.

John 17. 3

Phil. 1. 27.

1. Cor. 1. 5.

Eph. 4. 13

1. Cor. 5. 5

1. Cor. 13. 7

1. Pet. 4. 8

1. Cor. 16. 14

1. John 4. 11

Mat. 5. 44.

To conclude then this point, we behold here a briefe collection, concerning that wonderfull husbandrie, of the Lord our God, towards his children, in calling of them to repentance. Hee inuiteth and calleth in loue, The message is a message of peace and loue, The ministers with the stocke doe walke and haue their conuersion, not by sight, but by faith, and by loue; Yea, if any be cast out, it is done in loue: that his soule may bee saved in the day of the Lord Iesus: and not for destruction or confusion. In loue, we doe good to all men, wee pray for all men: for loue hopeth all things, indureth all things, and loue couereth the multitude of sinnes: and therefore the rule of the Apostle must be folowed, Let all your things be done in loue.

Then (beloued) if God so loued vs, we ought also to loue one another. Concerning this loue, the sonne of God giueth this precept, Loue your enemies, blesse them that curse you, doe good to them that hate you, pray for them which hurt you, and persecute you; that ye may bee the children of your Father which is in heauen, &c. Looke hereupon. The commander is Christ, the commaundement is to his Church: and the end is, That they may bee like God, and his children: which merciful God maketh his Sunne to rise, on the euil, and on the good. The worke commaunded is, Loue, doing good, blessing, & praier. Towards whom? towards the rascalles, the scum, the off-scouring of the world, enemies, haters, cursers, persecuters of God and good men, of his Church, and his children.

This, Gods Church and his children, scattered vpon the face of the earth, here and there, at the good pleasure of God, must doe towards this sort of people, throughout all ages, to the end of the world, hauing herein no exception, of Iewe or Gentile, of Christian or Infidell,

Infidel, called or not called, elect or reprobate, and herein to follow the example, of the heavenly father. Who shall we thinke amongst these, in so many ages, in so manie nations, amongst so many infidels on the one side, and false brethren on the other side, without respect, without naming, without condition, amongst enemies, haters, cursers, persecuters: whom (I say) shall we thinke, The Lord Iesus commaundeth vs, to loue, to blesse, to pray for, to doe good vnto, amongst all these: but vnto the righteous, and vnrighteous, that is (no doubt) amongst all these, to pray for no small number, which still were without, and neuer belonged to the election of the Lord. But howsoeuer that matter did stand in the sight of the Lord, the Church of the Lord, is alway bound, to shew her loue, and her dutie. Whom shall we thinke that *Moses* praied for, when he said: And now forgieue them their sinne, or if thou wilt not, wipe me, I pray thee, out of the booke which thou hast written: Surely, amongst these were many perillous rebels, against *Moses*, and against God. How wisheth and praieith the Apostle Saint *Paul*: For I haue wished my selfe, to be accused from Christ, for my brethren, my kinsmen, as pertaining to the flesh, which are the Israelites. Again. Brethren, my hearts desire, and praier to God for Israel, is, that they might be saued. Surely hereof *S. Augustin* saith thus: *Numquid postremo Apostolum Paulum, pro Iudeis infidelibus, habentem talia vota, culpabis de quibus ait: Bona voluntas quidem cordis mei, & deprecatio ad Deum, pro illis in salutem, &c.* Lastly, wilt thou blame the Apostle *S. Paul*, hauing such praiers for the Iewes infidels, concerning whom he saith, My good will sure from the verie heart, and praier to God for them, is, for their health, and saluation. Thus these entreat for the whole people, without any distinguishing of them, wishing

Exod. 32.31

Rom. 9.31

Rom. 10

Augustine

themselves, estranged from the Lord, and accursed: So that their people might know the Lord, be restored vnto his fauour, and worke his will. So vnfaignedly haue they loued, and cared for the people of God: and so little haue they esteemed themselves, so they might further and promote, the glorie and kingdome of the Almightye.

Gen. 18. 23. Allo we read that *Abraham* praied for the Sodomites, not being warned so to doe, any way by the Lord And *Samuel* against manifest prohibition, praied for *Saul*.

1. Sam. 16. The like also we reade of *Ieremie*, that entreated for the citie. They were repulled by God, they were not heard; What then? was their praier truiolous? was it superstitious? was it not of a good mind? was it not of faith? If not of faith, then of sinne. It seemeth hard to condemne these wonderfull pillars, and instruments of the Church of God, of idle or impertinent praier. And therefore I like master *Caluins* resolution herein, who thus speaketh of it, *Quamuis repulsam passi fuerint, durum tamen videtur, eos, fide priuare. Atqui soluto hac, modestis lectoribus*

*Instit. lib. 3.
ca. 20. 15.*

(ut spero) satisfaciet: generalibus principijs fulcos, quibus iubet deus, indignos quoque, misericordia prosequi, non prorsus fide caruisse, quamuis in ipsa specie, frustrata eos fuerint opinio.

Aug de ciuit.

dei. li. 22. ca. 2

Prudenter alicubi Augustinus: Quomodo (inquit) fide orant sancti, ut petant à Deo, contra quam decreuit, nempe quia secundum voluntatem eius orant, non illam absconditam. & incommutabilem sed quam illis inspirat, ut eos exaudiat alio modo, &c Although these holy men suffered repulse, yet it seemeth a hard point to deprive them of faith. And this resolution (as we hope) shall content modest readers, That those holy men, fetched the ground of their praiers, from those generall principles, wherein wee know God commandeth, to prosecute euen the most vnworthie persons, with mercie and fauour: and not that they
altogether

altogether, wanted faith, although in outward shew their mind and opinion failed them. Most wisely hath Saint *Augustin* in a certaine place: How (saith he) do the Saints pray in faith, as when they aske of God: euen against that verie thing, which he hath decreed: Sure for this cause: for they pray according to his will, not that hidlen and vnschaungeable will, but euen that, which he inspireth them withall, that he may heare them to effect, some other way.

And as before, we set downe the praier of our sauiour Christ, wherein he beheld the secrets of God, in wonderfull election towards his flock, and those which his father had giuen him out of the world: so as he was the Lord and knew all things, yet he sanctifieth this hol- 10. 1. 17.
ly calling, with his praier, praiering for his enemies, and persecutors, saying: Father forgieue them, for they know not what they doe. As before he had giuen a doctrine, Luk 23. 34.
Doe good to them that hate you and persecute you; Mar. 9. 44.
Pray for them which hurt you, &c. Euen this very doctrine he practiseth in his owne praier. And he not only forgieue the reuengement, but commendeth their saluation vnto his heavenly father, of whom, he so cruelly was pierced and tormented. And *S. Steuen* imitateth herein our sauiour Christ, who when hee was stoned, praied vnto the Lord, saying with a loud voice, Lord lay not this sin to their charge. So mercie, pardon, and repentance, is praied for, euen for those most cruell enemies of the Lord, and his saints: of some of whom, yet no doubt it was said, By hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue. For this peoples heart is waxed fat, and their ears are dull of hearing, and with their eies they haue winked, least they shou'd see with their eies, and heare with their ears, and should vnderstand with their hearts, and

Act. 7. 60.

Mat 13. 14.

1. Pet. 2. 23.

should returne, that I might heale them. So then hereunto are we called. For Christ also suffered for vs, leauing vs an ensample, that wee should follow his foote-steppe, who did no sinne, neither was their guile found in his mouth: who when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously: to whose example, grant mercifull father, that we may more and more be confirmed.

To conclude then, concerning this point, namely of praier in Calling, I haue somewhat at large let it down, that it may be the better thought on and regarded. For we haue heard of the Caller, the merciful God of the cause, his great loue, mercy and bountie: of the persons called, Al the world, euery creature: of the means of calling, his Gospel, his truth, word and sacraments: also the effects of calling, and the reasons whereupon, the praier of the Apostle in praying for al men, is grounded and established. Lastly, that we do good to all men, that we worke in loue, that we walke in loue, that we iudge in loue, that we pray in loue, according to the examples set downe. I end therefore this point, with this saying, of that excellent learned man M. Bucer, who vnto those that labour in the haruest of the Lord, giueth this most effectfull exhortation.

M. B. Buc. de
cura anima-
rum.

Verum dominus nobis misteria electionis suae, patefacere non vult sed mandat nobis, ut eam in mundum vniuersum, suumq; euangelium predicemus, omni creaturae. In mundum vniuersum dicit, & omni creaturae. Itaq; nobis hoc in omnibus hominibus satis cause esse debet, ut ipsos ad vitam aeternam, omni fidelitate queramus, quod a deo conditi, deiq; creaturae sunt. Atq; ideo dominus etiam commune posuit nomen, (Omni Creaturae.) But the Lord our God wil not make knowne to vs the mysteries of his election, but commandeth vs, that wee

we goe into the vniuersall world: and that wee should preach his gospel to euery creature: this thing (therefore) should bee cause inough vnto vs, concerning all men, That wee with all faithfulness, seeke them out to the way of eternall life: For that they be the workmanship of God, and be his creatures: and for this cause also the Lord gaue foorth this common name (*Euery creature.*)

The fourth part. Of the practise
of the Church.



Now in the fourth part, we come to the practise of the church of God, from time to time, concerning this kind of publike praier. The counsell of the Lord by the Prophet, is herein most profitable for vs. For thus saith the Lord: Goe into the streets, consider and make inquisition for the old way, and if it be the good and right way, then goe therein, that you may find rest for your soules, &c. So let vs goe, into the way of the fathers, of auncient churches: and let vs see how they haue praied, and I doubt not, but for this matter, wee shall rest, whereon to stay our selues.

Jerem. 6.16.

From the mouth of our sauiour Christ concerning this: For whom wee ought to pray, I find set downe thus: *Orandum porro esse, non tantum pro se, verum etiam pro alijs, ex oratione, quam vocamus dominicam, liquet.* And moreouer a man must pray, not onely for himselfe, but also for others, as appeareth by that praier, which wee call the Lords praier.

Centur. I.
15. 1. cap. 4.

It should seeme that this question, For whō we should pray, hath not ben so much doubted of: for *S. Basil* thus hath

Basil. mag.
Habit.

Hierba d.
Com. m.
Ticol.

hath, *Orandum esse pro subditorum profectu, & illius nomi-
ne gratias agendas.* That we ought to pray for the amend-
ment of the people or subiects, and to giue thanks to
God in their name. And a learned man letteth it down
after this sort, *Pro quibus orandum est? & pro nobis ipsis &
pro alijs: pro impetrandis bonis, & auertendis malis quibus
precamur publice & priuim.* Sicut saluator noster in oratio-
ne dominica docuit panem nostrum &c. For whom ought
we to pray? Both for our selues and for others, for the
obteining of good things, and the turning away of e-
uils, for whom we pray both publikely and priuately:
as our sauour taught vs in that praier, which wee call
the Lords praier Giue vs this day our daily bread, For-
giue vs our trespasses, Lead vs not into temptation, But
deliuer vs from euill So we see, to pray for our selues, for
the subiects, for others, are large tearmes, & that out no
body. But for so much as wee now speake of the Lords
praier, it shall not be amisse, somewhat to say thereof, and
to see what good doctrine to our purpose, may bee ga-
thered therefrom.

Ciprian, Ser.
6, de orat.
dominic.

First (therefore) concerning that praier, S. Ciprian saith
thus, *Que enim potest esse magis spiritualis oratio quam que à
Christo nobis data est, à quo nobis & spiritus sanctus missus est?
Que vera magis apud patrem precatio, quam que à filio qui est
veritas, de eius ore prolata est.* For what more spiritual praier
may there be, then that which is giuen to vs of Christ:
from whom also the holy ghost is sent vnto vs? What
more true praier in the fathers presence then that which
is from the sonne: which is the truth, and was spoken
by him, or came forth of his mouth. S. Augustine writing
to Vitalis thus saith, *Orationem dominicam nosti, nec dubi-
tote deo dicere: pater noster qui es in cælis: lege expositerem
eius beatissimum Ciprianum & quemadmodum exposuerit
quod ibi dicitur fiat voluntas tua sicut in cælo & in terra di-
ligenter*

Aug. epist.
107.

Diligenter attende, & obedienter intellige: profecto docebit te orare pro infidelibus inimicis ecclesie secundum praeceptum domini dicentis, orate pro inimicis vestris, & hoc orate, ut fiat voluntas dei, sicut in eis, qui tam fideles sunt, & portant imaginē celestis hominis, & propterea celi nomine digni sunt; ita & in eis, qui per infidelitatem, non nisi imaginem terreni hominis, portant, & ob hoc, terra merito nuncupantur. The Lords praier thou knowst, And I doubt not but thou saiest it to God: Our father which art in heauen, &c. Read blessed Cyprian the expositer thereof, and how he hath expounded those words, where it is said, Thy will be done in earth, as it is in heauen, &c. Diligently attend, and obediently vnderstand. Surely he will teach thee to pray for the infidell enemies of the Church, according to the commandement of the Lord, saying: Pray for your enemies: And this thing pray, that the will of God may be done, as in them which now are faithfull, and beare the image of the heauenly man, and for that cause are thought worthie of the name of heauen: So likewise in them, which through infidelitie, beare none other, but the image of the earthly man, and for this cause are worthily called earth. And it followeth: *Vt ipsis etiam poscamus fidem, quam fideles habent,* That we may require of God such faith for them, as the faithfull haue. As if he should say, Thy will bee done in these infidell enemies of the Church, That in such sort as the faithful do, they may come home to the faith, and praise thy name. He calleth them earth, which phraze also, the scripture fauoureth. As, For he commeth, for he commeth to iudge the earth. Thou art earth. Harken O earth: Sing praises thou earth: meaning herein mankind, dwelling on earth. That being estranged from God, and bearing the image of the earthly man, they might be conuerted and know the Lord.

*Item 10.7.
lib. 2. de bono
p. 159.*

*Psal. 96. 13.
Gen. 3.
Esa. 1.*

49 13.

Instit. lib. 3.
cap. 20. 43.

And vpon this petition, master Caluyn saith thus: *Iubemur ergo optare: Sicut in cælo, nihil geritur, nisi ex dei nutu, placetq; Angeli ad omnem rectitudinem compositi sunt: Sic terram omni contumacia, & prauitate extincta) eiusmodi imperio subigi.* We are therefore commaunded to desire, As in heauen nothing is done, but at the Lords commaundement: and that the Angels of God, in readie sort are set, to his direction and gouernment: So likewise, that the earth (all stubbornnesse and wickednesse extinguished) may in like gouernement and empire, bee brought vnder, and be subiected vnto him. So should we be zealous on the Lordes behalte, That wee must pray, That all may know him, that all may obey him.

Chrysost. in 1.
ea. Mat. hom.
20.

And Chrysostome noteth herevpon, *Et rursum communitatem omnium curam, unumquemq; orantiam sibi scipere precepit. Non enim dixit, Fiat in me, vel in nobis voluntas tua, sed prorsus ubiq; terrarum. Vt scilicet eradicetur error, & veritas inferatur: atq; undique vitij explosis, virtus reuertatur, Inque illius cultu nihil prorsus terra distet à cælo.* And againe he hath commaunded euerie one that praieith, to take in hand a care, common to all. For he said not, Let thy will be done in me, or in vs; but altogether euerie where on earth: That surely error may bee rooted out, and the truth may be graffed in, and on all sides, vices being put to flight, vertue may returne. And that in worship belonging to God, The earth may nothing at all differ from heauen. So that for the glorie of God, hee that praieith, must put on a care common to all. And againe, master Caluyn. *Sed hic iubemur alio modo precari, ut fiat eius voluntas, nempe ut placide, ac sine reuigmentia, illi obtemperarent omnes creaturae. Quod ex comparatione, melius liquet: Nam sicuti Angelos, &c.* But here wee are commaunded to pray in another sort, That his will may bee done, that is, that in readie sort, and without resistance, all creatures

Cal. harna.
Euang.

creatures may obey him; which thing better appeareth by a comparilon. For as he hath his Angels readie at all his commaundements, wherevpon they are called his ministers, alway readie in his obedience and seruice: So desire we that the willes of all men, may be fashioned into such a consent of Gods iustice, that of their owne accord, they yeld themselues whither so euer he calleth them. And sure this is a godly praier, when we submit our selues to the will of God, and like the things, that please him. But this praier containeth yet some thing further, that is, that God (all stubbornesse of man, which ceaseth not to rebell against him: being abolished and driven away:) That (I say) God would make them tractable and humble, That they will and desire nothing, but that may please him, and be to his liking.

Littly, Saint Cyprian hath thus againe, *Antè omnia pacis doctor, atq; vnanimitatis magister, singulatim noluit, & priuatum prece[m] fieri: vt quis cum precatur, pro se tantum precetur. Non dicimus, pater meus qui in cœlis es, nec panem meum da mihi hodie: nec dimitti sibi tantum vnusquisq; delicta postulat; cū vt in tentationem, non inducatur, atq; a malo liberetur, pro se solo rogat: publica est nobis & communis oratio, vt quando oramus non pro vno, sed pro populo toto oramus. Quia totus populus, vnum sumus; Deus pacis & concordie magister, qui docuit vnitatem, sic orare vnum, pro omnibus voluit, quomodo in vno omnes, ipse portauit.* Before all things, this doctōr and teacher of peace, and master of vnanimitie and agreement, would not, praier should bee made for one alone, or priuately: As, that a man when he praierth, should pray onely for himselfe. Wee say not, My father, which art in heauen; neither giue me my bread this day; neither doth euerie man requie, his sinnes to bee forgiuen vnto himselfe,

selfe onely : or that he may not be led into temptation, and be deliuered from euill : doth he aske for himselfe alone. It is a praier publique and common vnto vs. And when we pray, we pray not for one alone, but we pray for the whole people ; For being the whole people, yet are wee but one. The God of peace and master of concord, who hath taught vnitie would so; one man to pray for All men, as he in one bare vs all.

So we learne and behold, howe according to the commaundement and praier set downe by our Saviour Christ, the Church hath praied, in that his praier, and what was meant thereby, and to whom it had relation: and in these expositions, we learne also, how wee ought to be affectioned & minded towards the world, and mankind therein. And hitherto we see, that euen in this praier of the Lord : Praier for all men, and for all mankind, to be obedient to the will of their heauenly father, is a publique exercise, and practile of the Church of God. Now let vs go forward.

Gent. 2. lib. 2.
cap. 7.

Secondly, we read in the fornamed booke, this title, *Canones apostolorum ex vetustis & catholicis codicibus descripti*. That is, Canons of the Apostles, drawne forth of ancient, and catholique bookes. Amongst them ye find thus, *Canon de communibus precibus* : That is, a rule concerning common praers. And it is S. Pauls rule, *Ante omnia, &c.* Before all things let praers, and supplications, intercessions, and giuing of thanks be made for all men, for kings and all that are in authority: that we may lead a quiet and peaceable life, in all godlines and honestie. As concerning this rule of praier, and the interpretation thereof: inough hath beene said heretofore: So yet the thing wee are to marke here, is, the practile thereof, and that it is a rule set vp for common praier in the Canons of the Apostles : and I haue no doubt, but

1. Tim. 2.

euen

euen so receaued, by the church of God euen to this day; For as *Paul* deliuered it to *Timethie* for Ephesus: So now this teacheth that it was a rule for all Christian churches; and therefore it is written concerning *S. Cy-*
prian, *Et testatur Ciprianus li 2. epistol. 1. 4. & li 3. epistola. 1 & 2.*
in serm. sexto de oratione dominica: Publica (inquit) est no-
bis, & communis oratio, non pro vno, sed pro toto populo. Saith
Ciprian in his second booke, &c. We haue publike and
 common praier; not for one, but for the whole people.
 And againe, they ordeined holy praiers for all things
 necessarie, for the happy state of the empire, for empe-
 rours, for the peace of the church, for publike tranquil-
 litie, for the enemies, for infidels, and such as were not
 yet conuerted, *Orasse etiam eos pro dissentientibus & here-*
ticis. And they praied also for them, that dissented from
 the church, and for heretikes. So well agree all these
 things to our Sauour Christ and his Apostles, that so
 before had set downe and taught.

According hereunto (an example to be marked the
 holy man & seruant of the Lord, *Polycarpus*, as it is writ-
 ten of him: was accustomed euen whole daies and
 nights, to continue in praier, and to pray most humbly
 to God, for the peace of all churches throughout the
 whole world: spoken to the shame of many of vs in
 these daies, vnto whom there is no touch, sorrow, or af-
 fection for the afflictions of *Ioseph*, but they drinke wine
 in boules, and annoint themselues with the chiefe oint-
 ment, their eies swell with fatnes, and they doe what
 they list: Walking on stil, in gluttonie and drunkennes,
 in chambring and wantones, in strife and enuieng: nei-
 ther crucifieng the flesh, nor remembring the day is
 at hand, nor yet seeking to put on the Lord Iesus Christ,
 That they might liue and rest with him for euermore.
 Therefore goeth my people into captiuitie, because they

haue no knowledge, &c.

1. Tim. 2.

Pol. cap. ad

Philip. Do-

ni. An. 202

Iren. aduers.

heres. 2. 1. 1.

Ep. 3. cap. 3.

The same holy father, writing to the Philippiāns, which epistle also *Irenaeus* commendeth, giueth this rule of praier, *Pro omnibus sanctis orate, orate etiam pro regibus, & potestatibus & principibus, atq; pro persequentibus & odientibus vos, & pro inimicis crucis, ut fructus vester manifestus sit in omnibus, ut sitis in illo perfecti.* Pray yee for all the faintes, pray ye also for kings, powers, authorities, and princes, and for them that persecute and hate you, and for the enemies of the crosse, that your fruit may bee made known in al things, and that you may be perfect in him.

Aug. de ciuit.
dei. lib. 21.
cap. 24.

S. *Augustin*, a man that highly reuerenced S. *Ciprian*, and much allowed and alledged his interpretations, and concerning the praiers of the church, had much ado with many aduertaries. This father disputing against them, that thought that for the praiers of the saints, All guiltie whatsoeuer were to be spaied, *Etiā pro Angelis, quibus paratus est, ignis aeternus, ut deus sententiam suam mitiget, & reflectat in melius, eosq; ab illo igne, faciat aliuos, &c.* Euen for the Angels, for whom eternall fire is prepared, that God would mitigate his sentence, and shew fauor, and deliuer them from that fire, &c. *Vt misericordia non patiantur, quod veritate merentur, quod nemo sane fidei dixerit, nemo dicturus est, &c.* That through mercy they might not suffer that which in truth they deserue: which thing none of sound faith hath euer spoken; neither will anie man speake. At last he commeth to the praiers of the church, concerning mankind, distinguishing them from the ether, and he speaketh after this sort: *Nunc enim propterea pro eis orat ecclesia, quos in genere humano habit inimicas, quia tempus est poenitentiae fructuose. Nam quid maxime pro eis orat, nisi ut det illis deus, sicut dicit Apostolus, poenitentiam & resipiscant, de diaboli laqueis, a quo captiui tenentur secundum ipsius voluntatem deniq; si de aliquibus, ita ecclesia*

1. Tim. 2.

ecclesia certa esset, ut qui sunt illi etiam nescit, qui licet ad huc; in hac vita sint, constituti, tamen predestinati sunt in eternum ignem, re cum diabolo, tam pro eis non oraret, quam nec pro ipso. Sed quia de nulli certa est, orat pro omnibus dumtaxat hominibus inimicis suis in hoc corpore constitutis: nec tamen pro omnibus exaudiat: pro his enim solis exaudiat; qui ei si aduersantur ecclesie; ita tamen sunt predestinati, ut pro eis exaudiat ecclesia, ut filij efficiantur ecclesie. That is, But now therefore the church praierh for those, whom in mankind she hath her enemies, because that now is the time, of fruitfull repentance: for what especially doth the church pray for, for them; but that God would grant vnto them, (as the Apostle speaketh) repentance, and that they might reclaime themselves, from the snares of the deuill. of whom they are held captiue according to his will. To be short, if concerning any persons, the church were so certaine and sure, that shee did also know who they were, who although they be here placed, yet in this life: yet are predestinate to eternall fire, to goe with the deuill: the church would no more pray for them, then she doth for him himselfe: But because she is certaine of none, she praierh together for all men, her enemies constitute in this body: neither yet for all is hir praier heard; For she is heard for them only which although they be enemies to the church: yet are they so predestinate, as that the church is heard for them and they are made the sons and children of the church.

The church (saith S. *August.*) praierh not for damned spirits, or deuils, but for her enemies in mankind. The reason is: it is a time of fruitfull repentance: and the church knoweth not amongst them, who they are, that are predestinate to eternall fire: or if she did, she would pray no more for them, then she did for the deuils: but because she is certaine of none, she praierh onely for all men, and her enemies: though her praier be not heard
for

for all; a notable place to be considered and well pondered, as wel concerning publike praier, as also concerning the iudgment of the church.

Ambrose.

And *S. Ambrose*: as is noted before. *Hac regula ecclesiastica est tradita a magistro gentium, qua utuntur sacerdotes nostri, &c.* This Ecclesiastical rule is giuen of the maister of the Gentiles, which our priests doe vse, to the intent they may make supplication for all men. And concerning the same father, it is noted thus, *Author librorum de uocatione gentium, sine is Ambrosius, sine Prosper est, explicans locum Pauli. 1 Tim. 2.*

Examen concilii Trident. de intercat. sanctorum.

Vt fiant obsecrationes, postulationes, & gratiarum actiones, pro omnibus hominibus (inquit): Quam legem supplicationis, ita omnium sacerdotum & omnium fidelum, deuotio concorder tenet, ut nulla pars mundi sit, in qua huiusmodi orationes non celebrentur, a populis Christiani. Supplicat ergo ubique, ecclesia deo, non solum pro sanctis & in Christo iam regeneratis, sed etiam pro omnibus infidelibus, & inimicis crucis Christi, pro hereticis & schismaticis. The authour of the booke of the calling of the Gentiles, whether it were *Ambrose.* or *Prosper*, expounding the place of *Paul, 1 Tim. 2.* That praers, intercessions, and giuing of thanks be made for al mē (saith he): which Law of praying and intreating the Lord, the deuotion of all Priests and all the faithfull, doth so with one consent hold, as that there is no part of the world, in the which this sort of praers are not celebrated, of Christian people. The Church (therefore) doth euerie where intreat the Lord, not onely for the Saints, and such as are in Christ already regenerate; but also for all infidels, and enemies of the crosse of Christ, for heretikes, for schismaticikes, &c. And he addeth further, *Et talia exempla multa extant in historijs quod tempore belli pestis, tempestatum, terræ motuum, decreta & celebrata fuerint, tales publicæ ad deum supplicationes.*

stones. And such examples manie, are extant in histories, That in the time of warre, of the plague, of tempests, of earthquakes, such kind publique supplications to God were decreed and celebrate.

Here is first to be noted, that it was the Apostles rule, and therefore publicquely, All priests. All the faithfull, praied for All people, for All infidels: There is no part of the world, in which there is not such publique praiers: Then I doubt not, but we of the English Church, doe play like some part of the world.

And *Christisme* vpon the same rule, hath thus, *Quasi* Chr. Iohanne.
communis quidam totius orbis pater sacerdos est, Dignum igitur est, ut omnium curam agat, omnibusq; provideat, sicut & deus cuius ministerio seruit, & fungitur vice: The Priest or Minister, is as a certaine common father of the whole world: It is meete (therefore) that he take the care of all, and doe foresee for all, as God, in whose ministerie he serueth, and in whose stead he is, &c. And following, *Aug. id nouerunt fideles, &c.* And the faithfull know, how euerie day, morning and evening, praiers are powred out to the Lord, and how for all the world. And for kings, and for all that are in authoritie, obsecrations and intercessions are done of the Church.

And saint *Augustine*, when *Paulinus* moued this question: Whereas Saint *Paul* (saith he) saith: I beseech you therefore, first of all praiers, supplications, intercessions, and giuing of thanks be made, for all men, &c. I pray you expound vnto me, what difference there is in this diuerstie of wordes. Saint *Augustine* setting forth his iudgement therein at large, taketh occasion to shewe, how in publique praier, the same rule of Saint *Paul* is v-
Paulinus
Augustinus
epist. 58.
Aug. Petrus
epist. 59.
quasi 3.
sed, making therof a long discourse (whereunto I remit the godly reader:) Part yet of the wordes are after this sort: *Multa quippe licet dici possunt, quae improbanda non*

themselues, like good men, in following the patterne of the ancient Church, and of the Church of God?

Againe, we pray in the Letanie, That it would please thee to haue mercie vpon All men. Also we pray. Haue mercie vpon All Iewes, Turkes, Infidels, and heretikes, &c. Doth not the Lord so commaund, to pray for our enemies, to pray for them that persecute vs? Saith not Saint Paul, Pray for all men? Shall not this bee a rule for Gods Church as long as we liue? *Nescientes quis ad*

August. Dist.
nsc. arbitrii, in
18. ca. M. 1.
Artic. 32. fo.
61. ex Aug.

numerus predestinatorum, & quis ad sortem, reproborum pertineat, sic affecti debemus charitatis affectu, ut velimus omnes saluari, & ideo omnibus fraternæ correctionis debemus affectum impendere, sub spe diuini auxilij. We not knowing who belongeth to the number of the predestinate, and who belongeth to the lot of the reprobate, should so be touched with the affection of loue, as that wee would All men should bee saued: and therefore we must bestow the affection of brotherly reproouing, vpon all: vnder hope of the heauenlic, and diuine helpe of God. And if we be to bestow the affection of brotherly reproouing or chasticement, then our praier also, and what so euer may further, the good and amendment of our neighbours and brethren.

Also, after the reading of the Gospel, we read thus: For the whole state of Christs Church, &c. Almighty and euerliuing God, which by thy holy Apostle, hast taught vs to make praiers and supplications, and to giue thanks for All men, &c. Is not this after the rule of the Apostle, and according to the example of S. *Augustine*, in the place aboue cited? how then are these things so much misliked? that some when they minister the Sacraments, or doe preach, leaue out the Lords praier, as vnworthy to stand there, or too childish to be said. Other some by no meanes, will pray for *All men*.

When

When *Saul* pursued *Dauid*, and that *Dauid* now had pleaded his innocencie, that *Saul* could not denie the same. Then *Dauid* said, After whom dost thou pursue? After a dead dog, and after a flee; the Lord therefore be iudge, and iudge, betwixt thee and mee, and see and plead my cause, &c. So it seemeth to me, that this rule of the Apostlie speaketh against them. The Lord plead my cause betwixt you and me, that it haue brought in errors, disquieted the church, and abused the people in fond opinions.

1. Sam. 24. 14

After the time of the fathers aboue mentioned, the praiers of the church began to be corrupt; and as I read. *Pontificiorum historie narrant inuocationem sanctorum, additam & insertam esse litaniae; à Gregorio Magno, circa annum dom. 600.* The histories of the Popes doe shew, that inuocation of the saints added and inserted to the Letanie, by Gregorie the great, about the yeare sixe hundred: Therefore, let vs looke into the practise of the reformation of our daies; and let vs see how much vnlike vnto the church of England, in this point they are, or whether they agree in one or no.

Examen, conc. Trident.

First therefore there is a booke, whose title is thus.

The forme of praiers and ministrations of the sacraments &c. Vsed in the English church at Geneva, approved and receiued by the church of Scotland, &c.

The church of Scotland, and the English Geneue church.

Printed at Edinburch 1565.

In that booke there is a praier named, For the whole state of Christs church: and therein we read thus; Furthermore, for as much as by the holy Apostlie wee bee taught to make our praiers, and supplications for *All men*: we pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captiuitie of blindnes and error, to the pure vnderstanding of thy heauenly truth. That we

sunt, sed eligo in his verbis hoc intelligere, quod omnis, vel pene omnis frequentat ecclesia: ut preces accipiamus dictas, quas facimus in celebratione sacramentorum, antequam illud quod est in domini mensa, incipiat benedici: Orationes, cum benedicatur & sanctificatur, & ad distribuendum comminuitur, quam totam petitionem, fere omnis ecclesia, dominica oratione concludit. For hereof many things may be spoken, which are not to be misliked. But I chuse in these words to vnderstand this thing, which all, or almost all, the Church doth frequent, as that we take *Precationes*, or Praiers, then to bee made, which wee make in the celebration of the Sacraments, before that begin to be blessed, which is vpon the Lords Table: (*Orationes*, intreatings or requests) when it is blessed, and sanctified, and is broken to be distributed. All which petition, almost the Church doth conclude, with the Lords praier. And following: *Vt his breuiter perscriptis non putaretur negligendum esse, quod sequitur pro omnibus hominibus, pro regibus & ijs, qui in sublimitate sunt, ut qui etiam, &c.* That these things thus brieftly knit together, it might bee thought, that that which followeth, was not to be neglected; For all men, for kings, and all that are in authoritie, that wee may lead a quiet life in all godlinesse and honestie. Hitherto haue we spoken, concerning the praiers of the Church: Namely, of the Lords praier, and of the rule of the Apostle, set vp, vsed, and followed: and that they comprehend in them the hearty desires of the Church, and Gods children, for the propagation of the Gospell, the conuersion of mankind. That all nations may vnderstand and see the saluation of our God.

Now then, these things being so, and that the praier of the sonne of God, was of such account, as to bee repeated in the Church, and the rule of the Apostle obserued alike, with all fidelitie: how dare some amongst

vs say, That the Lords praier is not to be said, or not to be repeated. The Lord saith, Pray thus: The Apostles did as he commaunded: The Church of God customably praiereth it: and we in these latter daies, come and disdaine the same. On the other side, Saint *Paul*s rule to pray for all men, A rule of publique praier in the Church of God, from the Apostles. And we in these latter dayes, say: All men are not to be praied for. Thus wee flee, and are carried about with euerie blast of doctrine, not searching the causes or foundations thereof.

Now (therefore) say: After these examples thus shewed and practised by the Fathers, how should the Church of England, haue set downe her publique praier, Truly, to answer vnto God; learnedly, for example vnto others; faithfully, for the edifying of simple ones: How (I say) should they religiously, haue set them downe, for those purposes, if they had not followed the example of Christ, of the Apostles, and of the Fathers, walking in their steppes? And (therefore) I do verily thinke, that the holy and reuerend Fathers, (so setting them downe, (as in our common praier booke appeareth) sawe farre more into the state of the primitive Church, and so successiue in the church of God, then many a one, that reprehendeth or findeth fault in these dayes.

We end the ministration of the Sacrament of the holy Supper of our Lord, and the Sacrament of holy Baptisme, with the Lords praier. Haue not the Fathers receiued it by practise? Saith not Saint *Augustine*, as it is before, speaking of the Sacrament, *Quam totam petitionem, fere omnis ecclesia, dominica oratione concludit*. All which petition, the whole Church almost, concludeth with the Lords praier. And haue not they discharged them-

themselues, like good men, in following the patterne of the ancient Church, and of the Church of God?

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August. Dis-
nific. carthian.
18. ca. 11. 1.
Ann. 32. fo.
61. ex Aug.

numerus predestinatorum, & quis ad sortem, reprobatorum pertineat, sic affici debemus, charitatis affectu, ut velimus omnes saluari, & ideo omnibus fraternæ correctionis debemus affectum impendere, sub spe diuini auxilij. We not knowing who belongeth to the number of the predestinate, and who belongeth to the lot of the reprobate, should so be touched with the affection of loue, as that wee would All men should bee saued: and therefore we must bestow the affection of brotherly reproouing, vpon all: vnder hope of the heauenlic, and diuine helpe of God. And if we be to bestow the affection of brotherly reproouing or chasticement, then our praier also, and what so euer may further, the good and amendment of our neighbours and brethren.

Also, after the reading of the Gospel, we read thus: For the whole state of Christs Church, &c. Almightye and euerliuing God, which by thy holy Apostle, hast taught vs to make prayers and supplications, and to giue thanks for All men, &c. Is not this after the rule of the Apostle, and according to the example of S. *Augustine*, in the place aboue cited? how then are these things so much misliked? that some when they minister the Sacraments, or doe preach, leaue out the Lords praier, as vnworthy to stand there, or too childish to be said. Othertome by no meanes, will pray for *All men*.

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Examen, conu. Tragenis.

First therefore there is a booke, whose title is thus.

The church of Scotland, and the English Geneuea church.

The forme of praiers and ministrations of the sacraments &c. Vsed in the English church at Geneva, approved and receiued by the church of Scotland, &c.

Printed at Edinburg: h 1565.

In that booke there is a praier named, For the whole state of Christs church: and therein we read thus; Furthermore, for as much as by the holy Apostle wee bee taught to make our praiers, and supplications for *All men*: we pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captiuitie of blindnes and error, to the pure vnderstanding of thy heauenly truth. That we

all with one consent and vnitie of minds may worship thee, our only God and sauour.

Geneua.

The very same words ye read in the (Geneua English) with this title: Approued by the famous and godly learned man, *M. John Caluyn*. Printed at Geneua. 1556.

Reformed
churches.

The very same words, ye read in a booke of the form of Common Praiers, administration of the sacraments, agreeable to Gods word, and the vse of reformed churches: Printed at Midleburgh. 1587.


Secondly the church of Scotland, in a praier called, Another manner of praier after the sermon; yee read thus: Moreouer we make our praiers vnto thee. O Lord most mercifull father, for *All men* in generall, that as thou wilt be knowne to be the sauour of all the world, by the redemption purchased by thine only son Iesus Christ: euen so that such as haue ben hitherto holden captiue, in darknes and ignorance, for lacke of the knowledge of thy gospell, may through the preaching thereof, and the cleare light of thy holy spirit, bee brought into the right way of saluation.

These words the booke of reformed churches, of Midleburgh aboue specified, somewhat changeth, saying, Moreouer we make our praiers vnto thee, O Lord God most mercifull father, for *All men*, that as thou wouldst haue all sorts of men saued and come to the knowledge of the truth: so it may please thee, that such as haue ben hetherto holden captiue in darkenes, and ignorance, for lacke of the knowledge of thy gospell, may through the preaching thereof, &c. As aboue, so haue we here, the example of other reformed churches also: all which we see, keepe the Apostles rule, pray for *All men*, for all such as be yet ignorant, for all men in generall, for such as are captiue in darkenes and ignorance. And sometime end the same their praiers with the Lords praier also:

also: So doe we behold praier for all men, and euen the very Apostles rule, in the church of God, continued from time to time: and thus much for the practise of the church.

The fift part.

The Obiections against it answered.

 Ow we come to the fift and last place, which is concerning the obiections, against this ancient, publike, charitable, and religious praier of the church, for vniuerfall mankind: which who-soeuer backbiteth or speaketh against, he backbiteth and speaketh against the word of God, and against the ancient order of praier of Gods church, as sufficiently hath ben declared.

The first Obiection.

WE ought not to pray for all: because All shall not be saved.

The Answer.

We haue no such rule in scripture, that saith, wee ought not to pray for all: but we haue a rule of *S. Pauls*, that saith, Pray for all men: But a rule that saith, Pray not for all men: I find none such. Him therefore that flatly inferreth a contradiccion against the scriptures of God, the church of God ought to suspect. For Christ wee know, and *Paule* wee know, but who is this? That hee should set downe a rule against the Lord his God. We may say vnto him as *Moses* said sometime to the pre-
Num. 16. 21.

Secondly

Generall praier for all men.

Secondly, the proposition here inferred, hath his foundation in calling, and in the outward seruice due vnto God, in praier, in his congregation vpon earth: the conclusion or reason is drawn from the purpose of God in election, and applied & ioined therunto, which ought not to be. For from outward calling, to secretelection, we may not reason. Thirdly the Apostle, preventing all such cauelling, teacheth vs to reason far better, saieing: Pray for all men, For God will haue all men to be saued.

The second Obiection.

IN mankind there are reprobates: and we ought not to pray for reprobates.

The Answer.

The Lord in his Commission saith not, Goe preach, to elect and reprobate: but Preach the Gospell to euery creature: he doth not distinguish them to our hands: but looketh for increase. Again, We pray for the saluation of All whom we know to be created to the image of God: and vnto whom there is the same nature with vs: on the other side, we leave the destruction of those to Gods iudgement, whom hee himselfe knoweth to be reprobates. Lastly, we say as n aister Calvin saith, *Hunc & illum & singulos optare debemus saluos esse, atq; ita complecti totum humanum genus, quia nondum distinguere licet electos à reprobis.* Wee ought to wish this man and the other man, and so euery man to be saued, and so comprehend All mankind. For as yet we may not distinguish or seperate, the elect from the reprobate.

*Cal. in Ioh.
17.*

The third Obiection.

Ia. 17. 9.

*O*ur sauiour Christ saith: I pray not for the world, &c. He would not pray for the wicked ones in the world. Wee should do so to. &c.

The

The Answer.

This praier of the Lord, was particular vnto himselfe as the great shepheard of our soules, and therefore not to be drawne into example of vs, (whereof is inough spoken before.)

Againe as one noteth vpon the words, *Christus ut deus & homo, nouit distincte & plenè, qui & quot essent, saluandi, qui etiam, & quot essent damnandi. &c.* Christ as God and man, both distinctly and fully knoweth, who and how many should be saued; who also, and how manie should be damned: Wee prostrate before his maiestie, dare not speake or presume any such thing.

But let vs see how Christ hath praied, and how he teacheth to pray, for in the same Chapter he saith: I pray not for thee alone, but for them also which shall beleue in me, through their worde. He praied not onely for them which were present, as in the ninth verse: but also for them which were to come, and should beleue in him. Also according to the prophesie long before of him: he prayed for the transgressours. So (as we read) in the Gospell, hee fulfilled it, saying, Father, forgive them, for they know not what they doe. Vpon which words, a learned Father saith, *Oblitus suorum malorum pro suis crucifixoribus, id est. pro nobis orat, qui nostris peccatis illum crucifiximus: Ignosce illis, qui à nesciunt quid faciunt.* Hee forgetting his owne iniuries, prayed for his Tormentors or crucifiers, That is for vs, who with our sinnes haue crucified him: saying, Father, forgive them, for they know not what they doe. And in this we are to follow the Lord; in the other, to know the Lord: and in both, to honour him.

Dionis. Cart.
de Ioh. an. 17.
Artic. 41.

Iohn 17. 20.

Esai. 53. 12.

Luke 23. 34

Pet. Martin
Loc. com.

The fourth Obiection,

IF it be lawfull to pray for the saluation of Reprobates: Then is it lawfull to pray, for Iudas, and Saul, and Esau: of whom the Scriptures doe testifie, That they bee reiected of the Lord. Iudas is called the lost child of perdition, and a diuel. Iohn 6. Esau is said to find no place to repentance, Though he sought the blessing with teares. Heb. 12. And of Saul, the Lord himselfe in expresse words said, that he had reiected him. 2. Sam. 7.

The Answer.

Let vs suppose that *Esau*, *Saul*, and *Iudas*, were aliuie: and so first let vs speake of them: Secondly of the Reprobates. Of *Esau* first, For yer the children were borne, and when they had done neither good nor euill, &c. It was said vnto her: The elder shall serue the yonger. Now after this voice of the Lord concerning the children, Let vs see whether the Church cast him off also, as reiected of the Lord, and vnworthie of his house, vnworthie of their praier, vnworthie of their companie.

Rom. 9. 11. 12 First, it is said, And the boies grew: Then it is said, And *Isaac* loued *Esau*; Then it is said, Make me sauory meat, that my soule may blesse thee or I die. Surely master

Gen. 25. 27. 28. *Caluin* giueth this iudgement: *Consortes externa uocationis per eaque fuisse Esau & Iacob, unde patet arcano dei consilio, segregari quibus communis erat uocatio*, That they were both alike, companions of outward calling, (I meane *Esau* and *Iacob*) whereby it is plaine, That they were separate, by the secret counsell of God, vnto whom yet the calling was common.

Cap. 27. 4. *Caluin* Gen. ca. 25. ver. 23

But after manie his wicked fruites: Let vs yet see againe the iudgement of the Church, and how *Iacob* and his people intertained him. *Iacob* saith to his messengers,

sengers, Thus shall you speake to my Lord *Eſau*, &c. Gen. 32. 4.
 Thy ſervant *Jacob* ſaith thus. And in his praier, Deliuer Verſe. 11.
 me from the hand of my brother *Eſau*. And againe, For
 I haue ſeene thy face as though I haue ſeene the face of Gen. 33. 10.
 God, &c. And oft he calleth him, My Lord. Now then
 we ſee, he was not reiected of his parents : the children
 had one calling outward alike. *Jacob* knowing the fruits
 of his life, diſdaineth him not, calleth him not Repro-
 bate, reiecteth him not : Hee tearmeth him Lord, Bro-
 ther, as the Face of God: intertaineth him, as one would
 intertaine a brother, in the Lord, ſheweth the kindneſſe
 of Chriſtian to Chriſtian : Yea, and I doubt not, praied
 oft, that God would turne his heart ; For why ſhould
 not hee ſhew that kindneſſe towards his brother, to-
 wards whom he gaue ſuch gracious wordes ? And why
 ſhould not he in charitie, doe that towards his brother,
 which *Abraham* his grandfather had done towards the
 Edomites, and was accepted of God. To conclude, In
 all his diſcourſe concerning *Eſau*, I ſee no cauſe (ſup-
 poſe he were a Reprobate) why the Church ſhould
 deale otherwiſe in theſe dayes, then theſe Fathers did :
 or ſhould reiect him for a Reprobate, till the Lord had
 reuealed him, and reiected him (as wee ſhall ſee of
Saul.)

Secondly, concerning *Saul*, as if he were aliue. Was
 he not intertaind by *Samuel* after this ſort : Did he not 1. Sam. 9.
 feaſt him, ſet him in the higheſt place, Said he not vnto
 him, Whoſe ſhall the beautifull things of Iſrael be, be-
 long they not to thee, and to all thy fathers houſe ?
 powred hee not oyle vpon him, ſignifying the gifts of 1. Sam. 10.
 the holy Ghoſt ? Did he not kiſſe him, and ſaid, Hath
 not the Lord appointed thee, to bee the captaine ouer
 his inheritance ? Did not *Saul* propheteſie with the Pro-
 phets, and was he not changed into another man ? Said

Verse 8.

9.

24.

not *Samuel* to him, Doe what thou hast to doe, for God is with thee, and I will come to thee to Gilgal, to sacrifice whole burnt offerings, and peace offerings: and did not God giue him another heart? Did not also *Samuell* say to the people, See ye not him, whom the Lord hath chosen: and how there is none like him amongst all the people: and did not all the people shoute & pray for him, and say, God save the king? and did not a band of men follow him, whose hearts God had touched? And were they not the children of Beliall that despised him? Adde here vnto all the kindnes of *Dauid*. It were too long to set downe all, &c. Now looke here: what prince of Israel could be better receiued, and that which was done, was done according to the mind of God: and that which was performed towards him, was of the Prophet of God, was of the people of God: and that not in policie; but in Religion. He was anointed, kissed, feasted, he prophesied, was with the Prophets, was at the service of burnt offerings, and peace offerings: the people shouted, they praised for him, the good ones followed him, the sonnes of Beliall despised him, hee is cherished and reuerenced, for the Lords anointed: And what more would they haue done to *Dauid* himselfe?

1. Samuel 9.

Verse 9.

1. Sam. 11. 6.

So *Saule* is receiued and intertained as is before, as the instrument of God, the man that shall reigne ouer my people, hee is now changed into another man, the people shew their cause to him, and the tidings of the men of Iabes. And the spirit of God came vpon *Saule*; When he heard these tidings, he heweth the oxen in peeces, numbred his people, came vpon the enemies in the morning watch, slue the Amonites til the heat of the day. The enemies are scattered, the people greatly reioice, and are knit to their king: *Samuell* and the people,

ple goe vp to Gilgall, made *Saule* king there before the Lord, offered peace offerings before the Lord, and there *Saule* and all the men of *Iraell* reioiced exceedingly.

And thus far we see the acceptation of *Saule*, his commendation from the mouth of God, the prophet of God approving him, God him self assisting him with his spirit, by the hand of God he and his people obtain a noble victorie. Lastly, wee find *Samuel* and the king and the people serving the Lord together, and offering peace offerings before the Lord: and all *Iraell* and they reioicing and triumphing exceedingly: *Samuel* also declaring his integrity, and innocencie, speaketh before the Lord and his anointed. Thus here is Gods hand and assistance, the prophets approbation and counsell, the king discharging his function, the people gladly obeying. *Saul* is the king, and *Saul* the Lords anointed.

1. Sa. 12. 3.

All reioice in God; No reiection, No contempt of the king, No name of Reprobate: And therefore no cause, but that he was fauoured and taken as the good instrument of God, for their defence, for a good man, for a captive and companion in Gods busines, and so reputed amongst them. And thus *Saul* had now bene king one year, and he reigned two yeares ouer *Iraell*, that is, as some interprete, he reigned this long lawfully. Not reiected of the Lord, nor forsaken of his spirit: and as other some say, hee reigned in his goodnes and innocencie this long: though in his corrupt and malicious mind, he reigned moe yeares; and thus much of his estimation and proceedings in his kingdome: and herein not reuealed as a castaway or reprobate.

1. Sa. 13.

¶ But now of his fall and reiection. *Saule* had great experience of the goodnes of the Lord: who chose him, when he was little in his owne eyes, and adorned him

Generall praier for all men.

Verse 6.7.8.

with his gifts knit the people vnto him, blessed his handiwork, gaue him victorie : Now then he must be tried whether in aduersitie, in the falling away of the people, whom before he saw stand to him: In this streit the people being scattered, whether hee will trust to the Lord, stand to him, or depend on flesh, on the helpe of man, on the strength of his host, of the people, or no. And for that *Saul* had destroied a garison of the Philistims, *Israell* was an abomination vnto them, the Philistims come vp against them as the sand of the sea : *Israel* is in distresse, and hide themselves in rockes and holes : &c. Some went ouer *Iordan* ; all that followed *Saul* were dismaied and afraid : he tarried the seuen daies, the time appointed by *Samuell* ; and without *Samuell*, which hee should not haue done, calleth for the burnt sacrifice, and peace offerings, and offered a whole burnt sacrifice.

Verse 8.

Verse 13.

For this worke, what reasons soeuer he alledged, *Samuel* said vnto him, Thou art become a foole, thou hast not kept the commandement of the Lord thy God, &c. But now thy kingdome shall not continue, The Lord hath sought him a man after his owne heart, &c. Concerning this trespassse of *Saul* diuers interpreters discourse diuersly what it was, and wherein it consisteth : which I omit. I take it, the summe is, Gods order in taking warre in hand, was not obserued; sacrifice to God, was not dylie and rightly administred ; *Saul* cast his eie too much on the defection and inconstancie of the people; God the strength of *Israell*, was not in all things preferred : the enemy and his cruelty more thought vpon then Gods deliuerance. For he should haue consulted with *Samuel*, and *Samuel* should haue taught him the Lords will, they both should haue sacrificed and serued the Lord together : and so at the prophets mouth to haue

Verse 11.

haue learned what he should doe, as chap. 10. Verse 8. But his heart being full of infidelitie, hee made a way to his owne reiection: otherwise (as the prophet saith) V erse 13. For at this time would the Lord haue established thy kingdome vpon Israell for euer, but now thy kingdome shall not continue. And this is the first defection of *Saule*.

Secondly, *Samuel* said vnto *Saul*, Now therefore hearken thou vnto the voice of the words of the Lord, Goe and smite *Amalec*, and destroy al that apperteineth vnto them: He returneth from the victorie, Hee boasteth saying, I haue fulfilled the commandment of the Lord, &c. Having spoken like an hipocrite, he heareth from the Prophet: The Lord hath dealt graciously with thee, made thee head of the tribes of Israell, annointed thee king. &c. He bad thee go and destroy the sinners, the *Amalechites*, thou hast not hearkened to the voice of the Lord, but hast turned to the pray, &c. *Saul* euen against God and his owne conscience, answereth, That he hath hearkened to the voice of the Lord, and hath gone the way which the Lord sent him vnto, &c. He is further reproued by the Prophet: To obey, is better then sacrifice, and to hearken, is better then the fat of rammes. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee also from being king. Lastly, he confesseth, saying: I haue sinned, for I haue gone further then the saying of the Lord, and thy words, because I feared the people, and obeyed their voice. Then he heareth: Thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not bee king ouer Israell, and the Lord hath rent the kingdome from thee this day. and hath giuen it to a neighbour of thine, &c. And *Samuel* came no more to see *Saul*. *Samuel* mourned for *Saul*, and the Lord said, How long wilt thou mourne

1. Sam. 15. 3.

13.

19.

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24.

26.

mourne for *Saul*, seeing I haue cast him away from reigning ouer *Israel*.

Now here is *saul* at the last in his reiection; at the first honoured, receiued, allowed, and praied for: now cast off from the Lord, & from his kingdome. Concerning him and such like, hypocritical seruice and obedience to God, saith maister *Calum*: *Quemadmodū radicatus non haeret in reprobis, de paterno dei amore persuasio: ita non sollicitus eum reddunt ut filij. s. am reuocatio quodam affectu ducuntur.* As the persuation of the fatherly loue of God, doth not sticke rooted in Reprobates, so they loue him not again as sons: but of a certaine affection, as of an hireling. And again, *Cum Saul in regno abiecit, puniebat ad vindictam; cum Dauidem paruulo suo orbanit, ad emendationem corripiebat.* When he reiected *saul* from his kingdome, he punished him to further destruction: when he deprived *Dauid* of his yong infant, he chastised him to amendment. Here we are to note three circumstances. 1. The walking of *Saul*. 2. The seruice and dutie of the church. 3. The worke of God.

Saul walking as an hireling, though graciously adorned by God many waies: the church in seruice to God, in loue and obedience, towards their king. in all humilitie and subiection for that time conforming themselves. Lastly, God himselfe reuealing the hypocrite, and casting him out, and commaunding the Prophet not to pray for him. To conclude then, if wee would in these daies discharge our dutie: pray for All men, and our brethren, vntill the Lord reueale the hypocrites and Reprobates, and doe single them out, as he did *Saul*, and as our Saviour Christ did *Iudas*, and then to reiect them, (as performing our obedience to God, because hee so commaundeth) and vntill that time perfourme the seruice and dutie of Gods children, and of the Church of God,

God, al this controuerſie were at an end: and we ſhould not iangle ſo much about the thing, we know not what it meaneth. In that the Prophet praieth for *Saul, Martir* ſaith, He mourned for *Saul*, longer than he ſhould haue done: but the good zeale, hath for the moſt part, loue ioined with it. And maſter *Caluin* ſaith: It is an hard point yet, to depriue the Prophet of God, of faith herein: but of this I haue ſpoken inough before.

Hauiug thus much diſcourſed according to the Scriptures, concerning *Eſau* and *Saul*, I will ſpeake the leſſe of *Iudas*. *Peter Martir* ſaith thus of *Saul*, and him both, *Vocatus eſt Saulus ad regnum, at non ad ſalutem: & Iudas quamuis ad Apoſtolatum ad ſcitus eſt, non tamèn redemptionis per Chriſtum particeps fuit.* *Saul* was called to a kingdom, but not to ſaluation: And *Iudas* though hee were allotted to the Apoſtleſhip, yet was he not partaker of redemption by Chriſt. Firſt (therefore) he was not reuealed, by the Apoſtles which were the ſeruants: but by the Lord, For Ieſus knewe from the beginning, which they were that beleued not: and who ſhould betray him, And againe, Haue I not choſen you twelue, and one of you is a diuell. And, Hee it is to whom I giue the ſoppe: and he wet the ſoppe and gaue it to *Iudas Iſcariot*: Thus Chriſt reuealed him, and not the diſciples.

Secondly, the Diſciples thruſt him not out: For, it is written, For he was numbred with vs, and had obtained fellowſhip in this miniſtration. He therefore hath purchaſed a field with the reward of iniquity, and when he had throwne downe himſelfe hedlong, he braſt in ſunder in the middeſt, and his bowels gushed out, &c. This traitor and reprobate, therefore, a repiner againſt good workes, a lumpe of couetouſneſſe, an ympe of Satan, a traitor to the Lord, an enemy to himſelfe:

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chosen yet, & put in place by the Lord, is to be thought vpon, and considered of vs, especially for these three respects. 1. For iudgement. 2. for comfort. 3. for example.

For Iudgement, That such as come in high place, and in the dignitie of the ministry, should attend their calling, abstaine from filthie lucre, do the worke of the seruant of the Lord, set before their eies, the greedines, the impudencie, the couetousnesse, the sodaine ruine, and fearefull end of this traitor. And that they seeke not their owne, as he did, but the things that belong to Iesus Christ.

Secondly, for comfort, Though there enter into the Church rauening wolues, seeking to deuour the flocke, yea Apostataes and enemies to the crosse of Christ: yea and sometime spring from amongst themselves, That they should be comforted herein: and in pacience possesse their soules, To thinke, it is no new thing, but as also was verified in the Church, and in the time of our Lord and Sauour Iesus Christ, walking on earth, and hauing conuersation among vs.

Thirdly, That the fall of *Judas*, the blasphemies of *Cerintus*, *Arius*, and such like, should be examples vnto vs, that we fall not into the like condemnation, that we more firmelie and constantlie regard the truth: And that we heartilie pray, we may be Authours of knowledge, of faith, and of good workes, and not of quiddities, cauels, and errors, to intangle the people of God, and the inheritance of Iesus Christ.

So then the Resolution is this, Such as hath beene the behauiour of these Churches towards them in their time: such ought ours to be towards them, if they were aliuie amongst vs: and to receiue them as long as God biddeth receiue: and to reiect them, when God reueleth them: and not to goe before the reuelation of the Lord.

Lord. And thus much for those three, the more at large for the vnderstanding of other like examples in the Scriptures.

The fift Obiection.

There is a sinne vnto death, I say not that thou shouldst pray for it. 1. Iohn 5. 16. If there be such a sinne, then is there such a sinner that committeth that sinne, and he is not to bee praied for; and so by a consequent, All men are not to bee praied for.

The Answer.

To the answering of this obiection, we will first see what the sinne is: Secondly, of the vnderstanding of the place. For the first, Some referre this sinne vnto these wordes of Saint Matthew, Wherefore I say vnto you, euerie sinne and blasphemie, shall be forgien vnto men, but the blasphemie against the holie Ghost, shall not be forgien vnto men. S. August. speaketh thus of it, *De quo peccato, quoniam non expressum est, possunt multa & diuersa sentiri: Ego autem dico id esse peccatum: fidem, quae per dilectionem operatur, deserere usque ad mortem.* Of which sin becaule it is not expressed, manie and diuerse things may be thought. But I say, That it is that sinne, that is, to abandon and forsake vnto the death, the faith which worketh by loue. An other saith, that it is *Finalis impenitentia*: That is, an vnrepentant heart vnto the ende. Master Caluin calleth it, *Peccatum cui nulla spes veniae reliqua est, &c.* Apostasiam, qua pœnitus homines a Deo se alienant, &c. Porro cum peccatum, aut blasphemia in spiritum eiusmodi defectionem perpetuo secum trahat, non dubium est, quin hic notetur. That is, A sinne wherevnto there is remaining no hope of pardon. Apostasie, whereby men altogether alienate themselves from God: And more-

1. Iohn 5. 16.

Mat. 12. 31.

Aug. 10. 7.
de corrept. &
gra. cap. 12.

1. Iohn.

Cal. in 1. Ioh.
5. 1. et 16.

ouer, when as sinne or blasphemie against the holie Ghost, doth alwaies draw with it such kind a defection, there is no doubt, but that it is meant here. So here for the sinne, that is here meant, we see it is a renouncing of the faith, an impenitencie finall, a falling away from God, and Apostacie, a blasphemie against the holy Ghost.

Loci com.

Pei. Martir.

1. Tim. 2.

1. Iohn 5. 16.

Secondly, for the vnderstanding of the place, Doctor Martir giueth this iudgement, *Nominè constituitur alibi, vt oramus pro omnibus, & ad Timotheum ratio additur, Quod omnes Deus velit saluos fieri. Et tamen Iohannes ait peccare nonnullos ad mortem. Et pro his dicit non orandum. Quod tamen intelligere debemus, quando nobis fuerit compertum, illos ad mortem peccasse.* Is it not determined elsewhere, That we should pray for All men. And vnto *Timothie* the reason is added, For God will haue all men to bee saued. And yet Saint *Iohn* saith, that many sinne vnto death, and for these hee saith, We ought not to pray. Which saying yet we ought so to vnderstand, when the same, their sinne shall bee throughlie found out and tried, that these saide persons haue sinned vnto death. So then in conclusion, the answer is thus: We ought to pray for all men: but if we know throughlie such an impenitent Apostata vnto death, we ought not to pray for such a one.

The sixth Obiection.

Praier for Reprobates shall not be heard, Why then, should we pray?

The Answer.

This is obiected, as though there were no effect or end of praier: but to be heard. Yes, the Lord may accept the obedience, and humilltie of his seruant: and yet not graunt

graunt the request. The prophet praieith in the psalme,
 Let thy people praise thee O God, let all thy people Psalm. 67
 praise thee. And when was it, or when will it be, that all
 Gods people, will extoll and praise him? yet is this the
 desire and praier of the church: and as wee pray, Thy
 will be done in earth, as it is in heauen. Which things
 howsoever they come to passe, wee leaue to his diuine
 maiestie. Our request, desire, and zeale, we make known
 to him. The sonne of God, and our Sauour praied: &
 in obedience to his father praied three times: O my fa-
 ther, if it be possible, let this cup passe from me, &c. Yet Mat. 26. 36.
 (therefore) came he into the world, that hee should tast
 thereof. As it is written: Father, saue me from this hour, Ioh. 13. 27.
 but therefore came I vnto this houre. Yet so would hee
 be humbled, so would he be obedient, so would hee, in
 the sight of the father, fulfill all righteousnes. So like-
 wise, let vs be zealous on the Lords behalfe, shew our
 desire to prefer his kingdome, hee shall accept our ser-
 uice, and our obedience: though he deale in those our
 suits and requests, according as shal be thought best to
 his deuine maiestie.

And therefore one noteth after this sort. *Quaquam
 autem orationes, non debito ordine factæ, ad nullum nobis pec-
 catum imputantur. propter charitatem qua oramus, hoc tamen
 dam in facimus, quod nihil impetramus, nisi debito ordine: I-
 tà Christus in cruce, rogauit pro suis homicidis: pater (inqui-
 ens) remitte illis, non enim sciunt quid faciunt. Luk. 23. 34. At
 pater non remisit nisi conuersis & credentibus, sicat Petrus in
 sua concione ostendit. Act. 2. 38. Cæteri peccarunt ad mortem,
 & in peccato suo mortui sunt, propterq; illos, Hierusalē, & om-
 ne Indæorum regnum vastatum est.* And although our prai-
 ers not made in due order, are not imputed to vs as any
 sinne, in regard of the loue wherewith we pray: yet the
 losse we receiue, is this, that we obtaine nothing, but in

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right

*Ex collect.
 Marlorat.
 in c. Ioh. 5.
 Verse 16.*

Luk. 23. 34. right and due order : so Christ on the crosse praied for his persecutors, and murderers, saying : Father forgiue them, for they know not what they doe. But the father forgauē not but vnto those, that were conuerted, and were beleeuers, as *Peter* in his sermon sheweth. The rest sinned vnto death, and are dead in their sins: and for them Ierusalem, and all the kingdome of the Iews, was rased and destroied. Let vs not (therefore) euen in praieing, be weary of well doing : for in due time shall wee reape, if we faint not.

Act. 2. 38.

The seuenth Obiection.

Ler. 7. 15. 16. **I**N *Jeremy the seuenth, The Lord saith thus, cōcerning the obstinate Iews, which cōtemned the word of the Lord: I will cast you out of my sight, as I haue cast out al your brethre, &c. Therefore thou shalt not pray for the, neither intreat me: for I wil not heare thee. Vpon which place we may reason thus, Whosoener God hath cast out of his sight, that is, out of his fauour, and will not be intreated for them, for such we must not pray: but such are all the reprobate, therefore wee must not pray for them, I meane for their saluation.*

The Answer.

7. 15. 16.
11. 14.
14. 11.

Ier. 7. ver. 4.

Verse. 9.

This Obiection containeth two parts. First the place of Ieremie, secondly the argument. First of the one, the of the other. In this scripture of Ieremie, Therefore thou shalt not pray for this people, &c. We are to consider the cause, and then the wordes: the cause is thus set downe in the same chapter, Ye trust in lying words, saying, the temple of the Lord, the temple of the Lord, they did steale, murder, comit adulterie, swear falsly, &c. Walke after other gods. They would presume and say, We are deliuered, though we haue done all these abominations.

minations. &c. The house of God became a denne of theeues: God rose vp early and spake vnto them. They would not heare, they would not answer. Againe, The children gather wood, the fathers kindle the fire, & the women knead the dowe, to make cakes to the queene of heauen, &c. Here was in this people, hipocrisie: yet saying, they were religious; oppression, sheading of innocent blood, adulterie, periurie, abominable idolatrie, presumptuous sinnes, presuming on Gods mercies: & in the house of God, in stead of holy ones, theeues as in a denne: al estates falling and declining from the Lord, fathers, wiues, childeren, vniuersally all setting vp Idolatric, worshipping *Baal*, baking cakes to the queen of heauen, and pouring out drinke offerings vnto other gods: and all, that they might prouoke God vnto anger: when as he still spake vnto them, and they would not heare; he called vnto them, and they would not answer.

Verse 18.

This was a wonderfull and lamentable defection: being into so grosse sinnes, and of the whole and all estates: and from so louing and mercifull a father, and to be sorrowed, pittied and lamented, euen with floods, riuers, and fountaines of teares. For surely the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth hearbes meet for them, by whom it is dressed, receiueh blessing of God: but that which beareth thornes, and briers, is reprobued, and is neere vnto cursing, whose end is to be burned. And therefore (surely) when wickednes had possessed the whole bodie of the common weale; when the scourge of God, as pestilence, sword, dearth, hath not reclaimed the people, and thirdly when a nation hath Gods word, & law, and bringeth not forth the fruits thereof: it is a signe; of reprobation, they are neere vnto reprobuing, to be cast out

Hebr. 6. 7.

Chronic.
Melanct.

out of Gods fauour, to haue the word, and the mercie, & the fauor, and the prouidence, and the protection of God taken from them, and bestowed on a nation that will bring forth the fruits thereof. When *Scipio* beheld the citie of Carthage, burne sixteene daies together, he wept sorrowfully, and being asked why, he answered: I remember (saith he) the miseries of man, and such like one day, is like to be the end of our state, and famous citie of Rome. So surely the general contempt of the gospel of Christ, the vniuersall reiecting of the louing corrections of the Lord, the manifest corruptions in all kinds of sinne and wickednes, doth portend, that it is to be feared, our destruction and confusion is not far off: but that one day we shall tast as Israell hath tasted: wee so resemble hir, we are so like her in all kind of sins, presumption and infidelitie. The Lord grant vs in time to be a wise and vnderstanding people, to know the waies of the Lord, to discern the day of our visitation, and to bring forth the fruits of righteousness: that we may flee from the wrath that is to come, in contrite, humble, and repentant minds, pleasing the Lord; that he may turne away that heauie wrath and iudgement that our sinnes daily grone and crie for, in the sight of God our heauenly father. But now to the matter.

As in this place of *Jeremie*, so also in the 11. and 14. Chapters before, that the Lord forbiddeth the Prophet to pray for them, The Lord setteth downe their conditions, which was a generall defection and falling away from the Lord, as I haue said, the verie fruit of reprobation. And we see, The Lord saith not here, peremptorily, or indefinitely, Pray not for Reprobates, nor he vseth not this phrase, Pray not for those, that be Reprobates among them. But first he maketh the Prophet attentive: secondly, he sheweth forth and setteth before the

the Prophets eies, the abominations and sinnes of the people. For though the Prophet knew much of their wickednesse of himselfe: yet when the Lord caused him to behold, and set it before his eies, he knew farre more. Thirdly, he saith, Thou shalt not pray for them. As if the Lord should say, Thou seest more now, then thou didst before, behold what a people thou hast praied for. My fauour is ceased, my loue is ceased, let thy loue also cease. Thou shalt not take thee anie wife, neither shalt thou haue any sonnes and daughters in this place: Thou shalt not pray for them. So that wee see the Lord proceedeth in wonderfull iustice against them. First, he reuealeth them; secondly, withdraweth his fauour; thirdly, forbiddeth mans helpe and comfort. That they may know by the mouth of *Ieremie*, the indignation and wrath of the Lord: and that they were neare to confusion and destruction. So that wee see Those be reuealed, not from beneath, but from aboue, not from man but from God: and therefore pray not for them.

Now for the exposition of the wordes. First (therefore) *Musculus* of these places of *Ieremie*, writeth after this sorte: Notwithstanding the diligent praier of the Prophet, praying continually for the people of God, was not condemned by these wordes: but hee was rather admonished hereby, That the praiers were but in vaine, forasmuch as the time of iudgement, and the wrath of God was at hand, as we may see *Iere. 14. 11* after this maner: Pray not for the people to any good purpose, &c. For I wil waite them with sword, pestilence, and famine. In the meane while the prophet left not of his diligence, in preaching and praying: albeit he heard the Lord say oftentimes: That he auailed not by his praier. An other saith, *Obserua intercessionem sancti Ieremiae*

Iere. 16. 1.

Musculus. loci. cor. de orat.

The Prophet not condemned for praying.

He left not his diligence, in preaching & praying.

Gerard. La-
tych in Hier.

Giossa, ordin.
in Hier.

maxime esse efficacie. Ait enim, Et nē obstitas mihi, hoc est nē obicem ira mea, orationem tuam interposueris, quod Moſen feciſſe legimus. Caterum nē deus videatur orationem ſanctorum nihili facere quare querulos Iudeos non exaudiat, ſubneſcit rationem dicens. Non contemnere ſe interceſſionem ſanctorum, ſed cor impnitens Iudeorum. Marke (ſaith he) that the interceſſion of the holy men, is of great effecacie. For he ſaith, Hinder me not, or ſtoppe me not, That is, put not forth thy praier as a barre, and ſtay vnto my wrath: which wee reade *Moſes* to haue done. But leaſt God might ſeeme, little or nothing to eſteeme the praier of holic men; for what cauſe hee heareth not the murmuring of the Iewes, hee addeth a reaſon, ſaying: But the hard and impenitent heart of the vnbelecuing Iewes.

Theſe expoſitions teach vs, that the Prophet was not condemned for praying for them, but their abhominati-
on in ſinning, ſtirred vp the Lord in wrath, That he would neither the praier of the prophet, neither any other thing by his meanes, ſhould ſtand in the gap: but that the Lord would poure out his wrath vpon the young, and the olde, the Prophet with the Prieſt, the Prince with the people, the parents with the children. For we ſee after the firſt warning, the Prophet prayed ſtil, and is re-
proued the ſecond time, as *ier. 11. 14.* And he preached and praied ſtill, and is re-
proued the third time, as *Cap. 14. 11.* and thus much for the place of *Ieremie*: But now to the Argument. We will not reaſon herein by what Logicke this Argument ſtandeth, (for that I reſerue to my ſecond booke, whercin I muſt anſwere to a great manie things) but will ſuppoſe it to be good for this time, and let him tell on his tale.

The Argument containeth a *Maior*, and a *Minor* propoſition. The *Maior* is this. Whoſoeuer God hath caſt out of his ſight, that is, out of his fauour, and will not
be

be intreated for them : for such we must not pray. This proposition (saith the obiection) must haue his strength from this place of *Ieremie* the 7. but let vs see how.

1 First then, let vs see and consider what it is, to bee cast out of Gods sight and fauour, that the consequent may follow, that, Not to pray for such, &c.

2 Secondly, whether these were cast out of Gods sight, or no. That this *Maior* proposition, may haue his strong foundation.

First then, To be cast out of Gods sight, is said to bee sundrie waies. One way, it is said to be then, when as Gods seruant and child, for a season, is as it were forgotten of God, and turned ouer to the enemy, to oppressors, yea to himselfe, and seeleth troubles, temptations and afflictions, sorroweth inwardly, goeth mourning all the day long, powreth out the dolorous lamentation of Sion, The Lord hath forsaken mee, my God hath forgotten me : And yet after these trials and stormes, is visited, refreshed, & comforted by the Lord; and for euer is not forsaken and cast off by the Lord; but for a season, and receiued againe. So the Prophet *David*, And when I made haste, I said, I am cast out of the sight of thine eies : neuerthelesse, thou heardest the voice of my praier, &c. Likewise *Ionas*, in the great surges of the fishes bellie. Then I said, I am cast away out of thy sight : yet will I looke againe towards thy holie Temple, &c. yet hast thou brought vp my life from the pit, O Lord my God. And the Lord said vnto *Isaiah*, Thou art my seruant, I haue chosen thee, and not cast thee away, &c. This teacheth then, that there is a wholsome reiecting and casting off, and as it were, a discipline in our God, whereby we are more stired vp, and whetted to hold fast by God, and to acknowledge his mercies : And this casting off, is not in wrath, but

Psalm. 31. 14.

Iona. 2. 4.

Verse 6.

Isaiah. 41. 9.

in loue, not of a Reprobate, or bastard, but of a sonne, and beloued child : not for euer, but for a time, and season: not to destruction, but for reformation.

Secondly, There is a casting out in the wrath of God, open and reuealed to the face of the world, for sinne, and for contempt of the word, and will of the Lord as is to be feared, shal come vpon vs for our disobedience, and sinnes multiplied to the heauens) which the Lord threatneth in the Law : as, But if ye and your children turne away from me, Then wil I cut off Israell from the land which I haue given them ; and the house which I haue hallowed for my name, will cast out of my sight, and Israell shall be a prouerbe, and a common talke amongst all people, &c. And *Dauid* said vnto *Salomon*, If thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer. And as God threatneth to the disobedient : And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seed of *Ephraim*. Thus he speaketh when he threatneth iudgement and captiuitie vnto them.

Thirdly, there is a casting out of the vnrighteous, froward and reprobate : which are vessels of wrath, prepared to destruction, that God might shew his wrath, and make his power known : and it is of two sorts : Either in this life and reueiled, as the casting out of *Pharao*, of *Saul*, the reueiling of *Iudas*, and such like (as hath beene said before. Or els it is secret, or not reuealed, & hid in himselfe. For he hath put it in his owne power : and as hee knoweth, who are his owne : So knoweth hee also, who are not his owne : and according to his good pleasure, either reuealeth them, or not reuealeth them.

Secondly, the casting out of Gods sight, being thus distinguished, let vs see, whether these were cast out or

no. Let vs looke on the proposition, and it is thus: Who
 fouer God hath cast out of his sight: that is, out of his
 fauour. If he meane the first way, that cannot be, for
 that is proper to the holie and righteous. Thy louing
 correction (saith the prophet) shall make me great: shall
 not confound me, but shall make me great. Thou hast
 knowne my soule in aduersity: Not forsaken me, or cast
 me of, but known me: after two daies wil he quicken, &
 receiue vs, and in the third day, he will raise vs vp, and
 we shall liue in his sight: yea the Lord is on my side, the
 Lord taketh my part, the Lord is my strength and my
 song, and is become my saluation. So that in this casting
 off, the child of God is exercised. God doubleth his
 fauour vpon him and forsaketh him not, but for his
 good, and returneth vnto him, and is his present helpe,
 in the time of trouble, is his strength, castle and deliue-
 rer. And this serueth not the turne. And (therefore)
 wee must seeke further, that this proposition may bee
 releued.

Psal. 31. 9.

Psal. 18. 35.

Ose. 6. 1.

Psal. 118. 6. 7

14.

The second sence, is a iudgement, a plague, and more
 bitter, and vniuersall, or generall: and it concerneth
 prince, people, religion, as before: *Salomon*, *Israell*, the
 temple; but this iudgement, is temporall, and in this
 life. As when the king of *Israell* did euill in the sight of
 the Lord his God, and humbled not himselfe, before
Jeremiah the Prophet, at the commaundement of the
 Lord, &c. And when they mocked at the messengers of
 God and despised his words, and misused his prophets,
 vntill the wrath of the Lord arose against his people,
 &c. He brought vpon them, the king of the *Caldeans*,
 who slue their young men with the sword, in the house
 of the sanctuarie, spared neither yong man, nor Virgin,
 ancient nor aged, God gaue al into his hand, the vessels
 the treasures of Gods house, the treasures of the king.

1. Ch. 36. 12.

V. 16.

V. 17.

20.

Then he burnt the house of God, brake downe the wal of Hierusalem, burnt all the pallaces, and all the precious vessels, carried the people away, that were left to Babell, and they were seruants to him and to his sons, &c.

Here is a lamentable ruin, and a casting out of the people out of the sight of God. The king, the people, the temple, religion, their priests, their Virgins, their Matrons, their wealth, their seat, their citie, their old men, their young men: briefly al; in regard of policy, beautifull, peaceable; now by God, shaken, disquieted, defiled, captiuat, and plunged into great miserie, detolation and obscuritie. So vseth God to set vp in his fauor: and in the kindling of his wrath, thus doth hee deface and pull downe. Thus if thou wilt not keepe, and doe all the words of this law, &c. And feare this glorious and fearefull name, *The Lord, thy God*: then the Lord will make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, &c.

Deut. 18. 58. So great are the plagues of the sinner: but mercie shall embrace him on all sides, that putteth his trust in the Lord his God.

Psal. 33. 11.

Now our proposition is, Whosoeuer God hath cast out of his sight, that is, out of his fauour, &c. Thus indeed hath God dealt with Israel: (as wee heare in the proesse before) but we are to marke two things. The one, whether they were reprobats, or no. The other, whether thy were cast off, finally and for euer, or no. Now if they be reprobates, and that they be cast out, as God vseth to cast out reprobates, then the proceedings in them is, as in *saul*, to be reiectted of God, another substituted in his place: (for God had cholen *Dauid* a better man thē he, then to be spoiled of all heauenly ornaments, as of the spirit of God, wildome, the comfort & countenance

countenance of the Prophet, &c. Turned euen to Satan, to abound in most abominable sins, as, hipocrisie, persecution, bloodshed, destruction of the church, inchaſtment, apostasie, desperatiō; so running on, til they had made an end of him. So *Judas* in reprouing and co-ueting, vntill the deuill entred into him, vntill he tooke the reward of iniquitie, vntill he despaired and hanged himselfe. Such go with a swift enforcer, for they are caried according to his will.

But in these for whom *Jeremie* praied, it is not so: For in them was repentance, to come vnto the Lord, as *Ier.* 14. where they say, O Lord though our iniquities testifie against vs, deale with vs according to thy name. For our rebellions are many, we sinned against thee. O the hope of Israell, the sauour thereof in the time of trouble, why art thou as a stranger in the land, &c. Yet thou O Lord art in the midst of vs, and thy name is called vpon of vs, forsake vs not. And the Lord himselfe speaketh vnto the Prophet, of their conuersion and amendment, saying: Let them returne vnto thee, but returne not thou vnto them. That is, follow not thou their wickednes, but let them be conformed to thy godly example. Thus they crie vnto the Lord, the Prophet teacheth them a praier, as in the same chapter, Verse. 14. And the Lord would haue them conformed to the holines of *Jeremie*. And these things import no reprobation: and this people (therefore) yet no reprobates. I omit many such like praiers, and approbations of God, for breuities sake. 15. Verse. 19.

So likewise this interreth the other: Though it were a sharpe iudgement and casting off, yet it was not finally and for euer. For it is said, for their comfort. Behold therefore (saith the Lord) the daies come that it shall no more be said, The Lord liueth, which brought vp the children 16. Verse. 14.

children of Israel out of the land of the North, and from all the lands where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers, &c. Meaning that euen the very deliuerance out of Babilon, should be so glorious, that it should shadow, and as it were put to silence, the deliuerance in Egypt. Secondly, the terme and time of their deliuerance, was set downe: as, They were seruants, vntill the kingdom of the Persians had rule: to fulfill the word of the Lord by the mouth of *Ieremiah*, vntill the land had her fill of her Sabats. For all the daies that she lay desolate, she kept Sabat, to fulfill seuentie yeares, &c. In the first yeare of *Cirus* king of Persia, the Lord stirred vp the spirit of *Cirus*, &c. Thirdly, their life while they were in captiuitie, was not as the life of reprobates, and cast awaye, then in Babilon: as witnesseth the Prophet *Ezechiel*, who was sent as a watchman vnto the house of Israel, and *Daniel* who praied for the people: and the Psalm setteth out their sighing and sorrowing, and seruice to God by the waters of Babilon. And king *Cirus* in his great commandement said vnto them, Who is among you of all his people, with whom the Lord his God is, let him go vp: And there went vp with *Zerubbabell*, the chiefe captaine, *Iesua* the high priest, and *Nehemiah*, &c. The whole congregation together, fourtie two thousand, three hundred and three score, besides their seruants and their maids, &c. Thus our God is not alwayes chiding, neither reserueth he his wrath for euer, though he had driuen them far off: yet he saith, Come againe, ye children of men: he bringeth them home into their own land, is appeased towards them, and they build his house. So that Israel though he were sharply punished, yet was hee not finally reiected from the Lord: and therefore yet not reiectd as Reprobats, and so no cause
but

27.7.

1. Ch 36.10

22.

Ezech. 3.17

Daniel 9.

Psalm. 137.

2 Ch 36.13.

Ezech. 22.

Vers. 64.

but the prophet might pray for them.

Lastly, the scripture it selfe, of the seuenth of *Jeremie*, speaketh thus: I will cast you out of my sight, as I haue cast out al your brethren, euen the whole seed of *Ephraim*. Where we are to note, that the Lord saith, Hee will cast them out, and he sheweth an example, how, None otherwise, but as I did the whole seed of *Ephraim*. So that looke how the Lord cast out *Ephraim*, so will hee cast out them: and if *Ephraim* was cast out as Reprobates, so shall they be: so that we are to consider, first, what is meant by *Ephraim*; secondly, how they were cast out. First then *Lyra* saith, *Sicut proieci omnes fratres vestros, id est, decem tribus, quae iam erant in captiuitate inter Assirios, &c.* As I cast forth all your brethren, that is, the ten tribes which now were in captiuitie amongst the Assirians, &c. And the whole seed of *Ephraim* is said, because that tribe was the most principall tribe amongst the ten. And because *Hieroboam* the first king therof, was of the tribe of *Ephraim*. Again another saith: The whole seed of *Ephraim*: that is, the kingdome of the Israelits, the part for the whole, as *Esay* 7. 8. So then, I will cast out the whole seed of *Ephraim*, that is, the ten tribes, the kingdome of Israel: and this is meant by the seed of *Ephraim*.

Secondly, they were cast out so as we read. *2. Reg. 17. 18.* And he put Israel out of his sight, and none was left, but the tribe of *Iuda* only. So as we may say of them, as the Psalm speaketh of their fathers, Thou heardest them O Lord our God, thou forgauest them O God, and punishedst their own inuentions. So as by scripture, by the causes or by the effects reprobatisme appeareth not, but the most greeuous punishment and hand of God towards them: (which merciful father grant may work to our amendment.

Generall praier for all men.

Now the third sence is as I haue said) the casting out of the vnrighteous, froward, and reprobate, being vessels of wrath, prepared to destruction. And sometime they are reuealed, as inough hath beene said, and wee ought not to pray for them. But those that are vnreuealed, and doe dwell, walke, and haue their conuersation amongst vs; for as much as these things are in Gods owne power, it is not knowne to vs whether they shall repent or no: and therefore we must vse the rule of charitie and loue towards All men, As inough hath beene said. For which cause this third way, That is, either secret to God, or reuealed by God: is the right casting out of a reprobate indeed, and none but this.

The Maior proposition then, must and ought to bee thus: Whomsoeuer God hath finally, reprobited, and cast out of his sight: and so declared and reuealed them vnto his church: for such we ought not to pray. For they must be for euer reiected, and they must bee from God reuealed. That we may haue our warrant to reiect them also: for God reiecteth first, then hee maketh it known, then we are zealous for our God, and we reiect also. Now let vs set the argument together: Whomsoeuer God hath finally cast out of his sight, and so declared and reuealed them vnto his church: for such wee ought not to praie. The Minor. But such are All the reprobats: (that is, the reuealed ones) as for the other, they are to God, and not vnto vs. The conclusion, Therefore we ought not to pray for them. And this is the truth of it. And this much for this Silogisme.

*Maior.**Minor.**The eight Obiection.*

And yet thus far the scriptures do teach vs to pray for the very knowne enemies of Gods church, that the Lord would vouchsafe

vouchsafe in his mercie, to blesse them with temporall blessings, as health, and plenty, and peace, for the churches sake, that is among them: which is manifest in Ier. 29. 7. The Iewes being captiues in Babylon: are commanded to pray for the prosperitie of Babylon. His reason is this: For in the peace thereof, you shall haue peace.

The Answer.

They that were carried captiues into Babylon, had still mind of returning. The Prophet saith vnto them, from the Lord, Build you houses to dwell in, plant, &c. Ier. 29. 4. giue your daughters in marriage, &c. And it followeth: Ier. 29. 7. and seeke the prosperitie of the citie, whether I haue caused you to be carried away captiues, and pray vnto the Lord for it, for in the peace thereof, shall you haue peace. This place therefore of *Ieremie*, alleged, comprehendeth, first a commandement, then the circumstance of the place, then a second commandement, lastly, a reason.

The first precept or commandement, is, Seek the prosperitie of the citie. God doth (no doubt) scatter his people amongst other nations, that his name might be knowne vnto them, that hee might exercise his people with patience: and that the good conuersation and behauour of his people, might be an example and a light vnto others, to forsake Idolatrie, and to know the God of Israel. To which end, in my opinion, one noteth most effectually vpon these words. *Ius hospitalitatis sincere vult custodiri. & quenq. animam suam, in patientia possidere.* Gen. 12. 13. The people were entred into a strange land, they would faine bee returning home as soone as they came thither. The Prophet biddeth them settle their hearts, giue themselues to their seuerall vocations, and to seeke the prosperitie of the citie, where they now were, no-

ting (saith this writer) that God would haue kept amongst them inuiolable and sincerely, the right of entertainment, or abode among that people : and that euery one (though he were amongst the prowd and insolent,) should possesse his soule in patience : teaching from the wisdom of God, That innocent life and patience, in such great oppressions vnder to mightie enemies, were worthie vertues to redeeme peace, and get fauour.

Tremelius.

Secondly, the circumstance of the place is, as the late translation of the bible saith (*istius ciuitatis id est totius regni Babilonici, Sine dochicè*). That is, seeke the prosperitie of the cittie, that is as much to say, of the whole kingdome of Babilon, &c. The part for the whole, so that what the Lord commandeth them here, must to their possible power, reach, and stretch to the whole kingdome.

Thirdly, the second precept or commandement is this : Pray vnto the Lord for it, Or, *Orate pro ea Iehouam*, Intreat the Lord for it. The Lord saith not here, Pray for their welfare onely, pray for their peace onely, or for their prosperous estate: but indefinitely, Pray to the Lord for it, for the citie, for the countrey. These two commandements thus differ : The first concerneth their manners, and behauiour, in captiuitie: The other, their religion. Therefore as they differ in work, the one immediately respecting man, the other immediately respecting God: So in the verbe commanding, they differ also, as Seeke & Pray; for praying vnto God, no doubt, may be seeking : but all seeking, is not praying. And therefore as in commanding, in matter, in manner, in effect and end, they differ : so by no means they must be confounded. For in the first commandement, it is said, Seeke prosperity. But in the second, it is not said, Pray for prosperity

peritie, welfare, or so forth, but, Pray for it. And therefore (surely) this seemeth not a praier, for outward things, or for temporall blessings only: as health and plentie, and peace, but a commandement also, that they should pray for their conuersation, for their amendment, for the setting forth of the glorie of God amongst them, and mollifieng of their hearts towards God, to know him: and towards those poor captiues whom they so roughly intreated. And there are three things that persuaide it.

The first, I remember *S. Paul* the Apostle of the Lord, to approue his ministerie, saith thus to the Corinthians: 1. Cor. 12. 12

The signes of an Apostle were wrought amongst you, with all patience, with signes and wonders, and great works. So surely, in that captiuitie, The very signes and effects of sighing and groning vnto God, in holy praier for the conuersion of them to know God, were well discerned in wonderfull matters and great works. For first we see in that captiuitie, how the kings heart inclined, in chusing and calling, certaine of the children of Israell vnto fauour, as *Daniel*, *Hananiah*, *Misael*, *Azariah*, &c. Dan. 1. 6.

Then *Daniel* in the exposition of the dream, hideth not the power of God, from *Nabuchadnezzar*, and his, as though they were castawaies and reprobates, but saith: For the God of heauen hath giuen thee a kingdome, power and strength and glorie. And after the exposition of those wonderfull things, concerning his dreame, the king himself answereth: I know of a truth that your God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldst open this secret. 2. 37.

So *Daniel* was aduanced, and by his means also, *Sedrac*, *Mefac*, and *Abednego*. Now in this notable story, shall we thinke that the kings heart inclined, that some of the Jews were chosen to fauour, that *Daniel* and his fellows were sought for to be put to death, and by Gods 47.

Generall prayer for all men.

good meanes preferred and saued with many moe of their owne wise men : that the dreame was interpreted, that the king confessed the name of God and his great power, that *Daniel* and his fellows were aduanced, and so comfort wrought vnto all the captiues, without prayer and intercession to God, of the church, of the people, of the beleeuers of *Daniel* himselfe, for the sauing of their owne liues, for the molifieng and turning of the kings heart, that he might know God, for wisdome from aboue, that releefe comfort and relaxation might come to his people ? No doubt, they that know and remember the order of the church of God in their aduersities, shal easily find, that they had spent not only daies but nights also, in sighing & groning to the Lord their God to this effect, as the eighteenth verse in this chap. doth import. Also we read in the next storie concerning the three children, They set forth the power & strength of their God : the king at last confesseth, Blessed be the God of *Sedrac, Mesac, and Abednego*, who hath sent his angell, and deliuered his seruants, that put their trust in him, &c. Then the king sendeth word into his dominions abroad, of the signes and wonders that God hath wrought in his kingdome, &c.

Verse 18.

Dan 3. 26.

Dan. 4. 24.

Againe in the fourth chapter, *Daniel* doth not say, Hee will talke with the king in those matters, that belong to him : or in worldly affaires : but he giueth him spirituall counsell, and teacheth him religion, saying : Wherefore (O king) let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousnes, and thine iniquities by mercie towards the poore : Lo let there be an healing of thine error. So in the time of *Balsazer*, and of *Darius*, still the glorie and power of God, that he may be knowne, is handled and not forgotten ; and shall we thinke that these wise and godly men, *Daniel*

niel and his fellowes, would practise that towards those kings and people, that was contrarie to their religion, & contrarie to their praiers in religion, and contrarie to the Lords commandement? God forbid.

But what stand I so long, in so plaine a matter. This is the iudgement of the learned, *Dispersione populi dei, in alias atq; alias terras, multae gentes ad veri dei agnitionem, sunt adductae: sic Daniel cum socijs suis, & alij Iudaei, &c.* By the dispersion and scattering of Gods people into diuerse and sundrie countries, many nations were brought to the knowledge of the true God: So *Daniel* with his fellows, and *Ezechiel* and other Iews, being caried captiue to *Babylon*, did make to flourish the true worship of God in that kingdome of the *Assirians*, in the time of *Ngbuchadnezzar*, *Darius*, and *Cirus*, as appeareth by the booke of *Daniel*: and *Mardocheus* and *Hester* ministered the occasion, that the true knowledge of God should be opened and made knowne through an hundred and twentie and seuen prouinces, vnder *Artaxerxes*, euen from *India* vnto *Aethiope*. And I doubt not but their hearty praiers to God was, for this knowledge, amongst those nations: and therfore praied for them (no doubt) for reformation of the heart towards God: as for the temporall blessings towards the world.

Corrupt. doct.
H'rganda
Mat. Iud.

Ester 8.
16.

Secondly, the words are interpreted of ancient time thus, *Querite pacem, &c.* Vnde *Apostolus*, *ofsecro primum omnium fieri obsecrationes, & orationes, &c.* Seeke the peace of the citie, &c. Towhich end the *Apostle* saith, I beseech you first of all, obsecrations and praiers, intercessions, and giuing of thanks, bee made for all men: for kings, and all that are in authoritie, That we may lead a quiet life, &c. This interpretation teacheth this much: That the rule giuen by *Jeremie* vnto Gods people then, was of such account and force, as the rule giuen by *S. Paule*,

Glos. ordi.
in Hic.
1 Tim. 2.

vnto

Generall praier for all men.

vnto the Christians now, and so both of them, to tend, to pray for the conuersion of infidels, and not only to respect temporall blessings. And this sheweth and teacheth vs, that God alwaies hath commended one vni-forme state of loue and piety, vnto his people in al ages.

The reason. And vnto this interpretation, the reason it selfe agreeing to the words of *Paul*, do incline and agree. The reason is this, For in the peace thereof, ye shall haue peace. And *S. Paul* saith: That we may lead a quiet life, &c. So that indeed the scripture of the prophet was a most notable rule for the direction of their life towards their enemies, and towards God, (as sufficiently hath beene shewed and said.)

Tor. Com.
Per. Mart.
de Magis.
ca. 13.2.

D. Martir speaking of these words, gathereth not a rule hereof for temporall blessings, but saith: *Iudei per vim oppressi sunt a Babilonijs, quos tamen deus monebat, ut parerent, & pro rege orarent, quamuis ille tyrannus esset, & per summam iniuriam, regnū Hebræorum occupasset, &c.* The Iewes were oppressed through tyranie of the Babilonians, whom yet God warned that they should obey, and that they should pray for their king, although he were a tirant, and did hold the kingdome of the Hebrewes, through great oppression and iniurie. So the state of the church oppressed: yet praying for their enemies.

Tob. 1.3.3.

Lastly, *Tobias* being a captiue himselfe, saith not, We went vp amongst the Assirians to pray for their temporall estate, or blessings; but he saith, Confesse him before the Gentiles, ye children of *Israell*: for he hath scattered you amongst them: there declare his greatnes, and extoll him before all the liuing, &c. And againe, I wil confesse him in the land of my captiuitie, and will declare his power and greatnes to a sinfull nation. Then he inuitheth them to know God, saying, O ye sinners, turne and doe iustice before him: Who can tell if he will re-
ceiue

Verse 6.

ceiue you to mercie, and haue pitie on you. So by this discourse hitherto, I doubt not, but it appeareth: the Lord sent his people into captiuitie, for weightier causes, in praier towards that nation, then to pray for temporall blessings for them to the Lord their God.

But what meaneth this speech, Thus far the scriptures doe teach vs to pray for the very knowne enemies of Gods church, That the Lord would vouchsafe to blesse them with temporall blessings, &c. The knowne enemies of Gods church, must haue our praier, but it is for temporall blessings. If *S. Paul* were aliue, and should hear these diuines thus reason, he would thinke himselfe little beholding to them: For (saith he) was not I a knownemie, did I not persecute the church: yea made ha-
uocke of the church? and entred into euery house, and drew out both men and women, and put them in prison? did not I persecute this way vnto the death? had not I letters vnto *Damasus*, to take both men and women? did not I breath out both threatnings and slaughters against the disciples of the Lord? Was I not then a knownemie to the church? What was the report of the church of him. Lord (saith *Ananias*) I haue heard by many, of this man, how much euill he hath done to thy saints at Ierusalem. Moreouer he hath here authority of the high priests, to bind all that call on thy name. Doe not these things shew that hee was a knowne enemy? and should he be only praied for in temporall blessings? Heare his own confession: When before I was a blasphemer and a persecuter, and an oppressor, but I was re-
ceiued to mercie, for I did it ignorantly through vnbeleefe: But the grace of our Lord was exceeding abundant, with faith and loue which is in Christ Iesus. Thus *Paul* a knowne enemy to the church of God, an vnbeleeu-
er, yet a chosen vessel of God, counted faithful and

In the obie-
ctiō before.

Act. 8. 3.

22. 4.

5.

Act. 9.

Ver. 13. 14.

1. Tim. 1. 13.

Q

put

A. 2. in
1. Tim. 2.

put in his seruice. God sheweth mercie, persecutors and infidels are receiued into fauour and we affoord praiers for them, only in temporall blessings. Much far better (saith a learned interpreter) *Et huiusmodi preces fiant, pro omnibus hominibus; ut nullus sit tam peccator, pro quo non oretur, cum & Saulus precibus Stephani, sit conuersus.* And let such sort of praiers bee made for all men, that there bee none so great a sinner, for whom wee should not pray: when as *Saul* at the praiers of *Stenen*, was conuerted.

1. Cor. 4. 13.

Act. 2. 41.

Ier. 7. 15. 16.

Ier. 29. 7.

Neither do I thinke that the Babilonians were worse enemies to the church in Babilon, then the Iewes, the Scribes, and Pharisees, rulers and preists were vnto our sauiour Christ, the Apostles, & martyrs: and yet Christ saith, Father forgiue them. *S. Steuen*, Lord lay not this sin to their charge. And *S. Paul* saith, Wee are euill spoken of, and we pray. And of the prielts and knowne persecutors were turned to the Lord, wee read, *Acts 2. 41.* Yet marke one thing more before we end. In the Obiection before this of the seuenth of *Ieremie*, where it was said: I will cast you out, &c. And this proposition inferred, Whosoeuer God hath cast out of his sight, &c. for such we must not pray. So ther we see the people quite gone, cast out of Gods sight: and therefore, that great *Mavia* builded vpon it, &c. Now here in the 29. of *Ieremie*, yet forgetting how hee had dealt with the people before, and cast them quite out of Gods sight: he calleth them again & saith, There is a church in Babilon which is commanded to pray for the peace of the citie, &c. If they were for euer cast out as reprobates, how come they now to be a church? and if they be a church, as it must needs be granted; then that casting out, was some other kind of casting out; then to bee cast out as Reprobates. The word of the Lord is precious, and ought not to be wrested to the deuices and fantasies of men.

But

But inough of thele matters hath ben said. And I end
 with S. Ciprian. *Vnusquisq; oret diomnum, non pro se tantū sed* Ciprian. libi.
& pro omnibus fratribus, sicut dominus Iesus orare nos docuit: 4. epistola 4.
ubi non singulis priuatam precem mandauit: sed communi &
concordi prece, orare pro omnibus iussit. Let euery man pray
 vnto the Lord, or intreat the Lord not only for himself,
 but also for all his bretheren, as the Lord Iesus hath
 taught vs to pray: where he hath not commanded to e-
 uery particuler man a priuate praier: but by one com-
 mon and vniting praier, he hath commaunded vs
 to pray for all men. To God (therefore) on-
 ly wise, be praise, through Iesus
 Christ for euer. So
 be it.

Ro. 16. 27.

FINIS.

